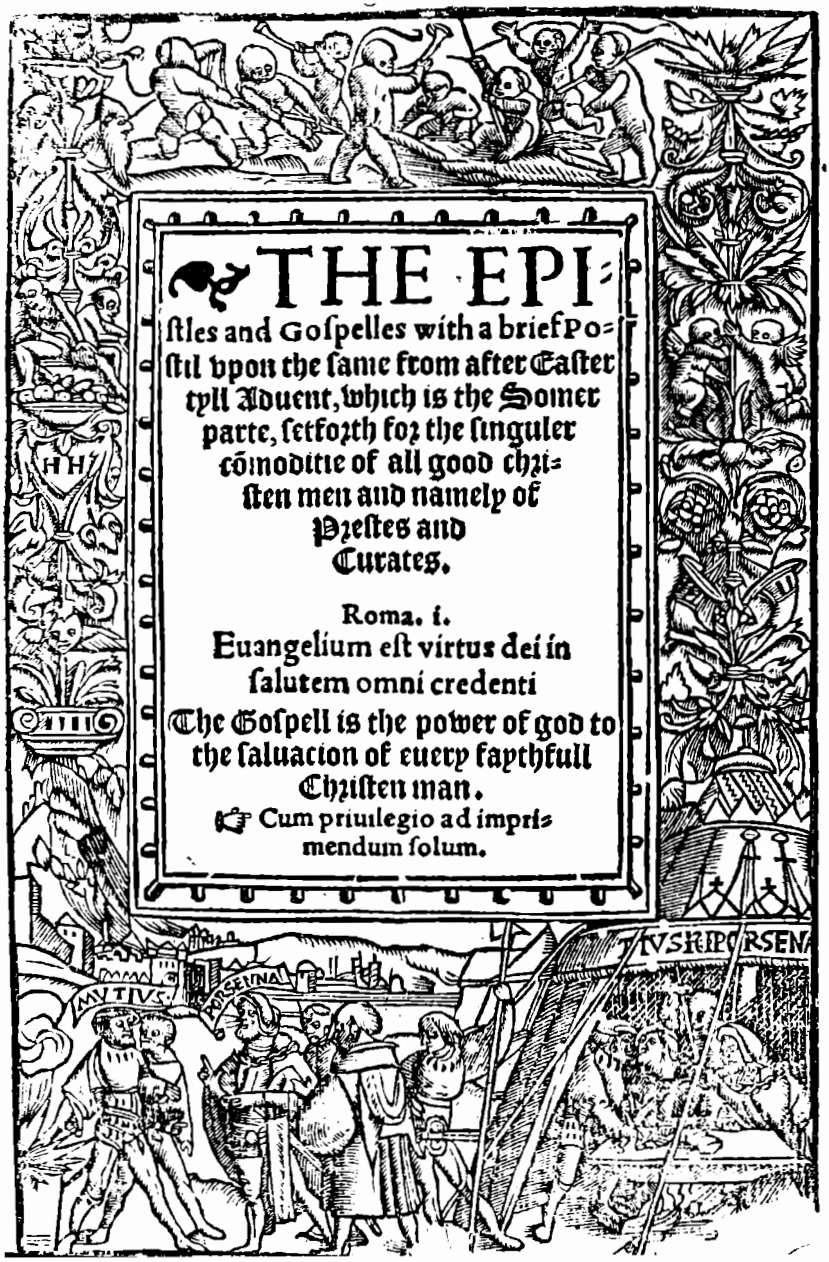


THE EPI=

ſtles and Goſpelles with a brief Po=
ſtil vpon the ſame from after Eaſter
tyll Aduent, which is the Somer
parte, ſet forth for the ſinguler
cõmoditie of all good chri=
ſten men and namely of
Prieſtes and
Curates.

Roma. i.
Euangelium eſt virtus dei in
ſalutem omni credenti

The Goſpell is the power of god to
the ſaluacion of euery faythfull
Chriſten man.

☞ Cum priuilegio ad impri=
mendum ſolum.

The preface of Richarde Taꝛuerner to the reader.

FOꝛasmoche as diuerſe and ſundꝛy lyght parſons at thys day contrary to ꝯ mynd and ſentence of the aunciente doctours & alſo contrary the expectaciō of moderate wꝛyters of this time, do wōderfully wꝛeſt all that they reade into the woꝛſte ſenſe in mayntenaunce of theyꝛ carnall lybertie and diſſolute kynde of lyuinge, therfoꝛe I thynke it very expediente, yea and (as the caſe requꝛeth) moꝛe then neceſſarie, that ſyth thys Poſtille is by me though not made, yet recognized and in diuerſe places augmented: bꝛefely to admonyſhe the reader, howe it oughte to be redde and receyued. Ye ſhal therfoꝛe vnderſtand, that this woꝛke is ſet foꝛth to your edificatiō, & not to your deſtructiō. It is I ſay ſet foꝛth not ꝯ by ꝯ ſame ye ſhuld maynteyne any erronyouſe doctrine cōtrary, eyther to the kynges maieſties lawes and pꝛoclamations, oꝛ to the determinatiō and ſentence of the catholyke church. Ye ſhall not lerne here to deſpiſe gods lawes and mans, noꝛ the decent and laudable ceremonyes and ꝛytes of the churche. Here is taught no lawles lybertie to do what you luſte, but obedience to god & to hys commaundementes, obedience to the kynges maieſtie and to hys lawes, obedience to the holſome tradicions of the churche. The ſacrament of the aultare, the ſacramente of penaunce wyth the other ſacramentes of the church be here not heꝛetically contemned but catholykly auaunced. Feyth is here not ſo nakedly extolled, but that good woꝛkes alſo be neceſſarily requiꝛed to be in a chriſten man. Neyther

yet

yet be good wo⁊kes here ſo magnifyed, that feythe whych ought to be the foundation of the chriſten re-
lygion is defrauded of her due place. Only thys one thynge I require of you, that ye wol not raſhly iuge of a pece of the matier without the hole circũſtaunce, but that ye woll deliberately conferre one place with an other, & then I doubt not but if any ſentence ſhal happen to be eyther obſcurely o⁊ incircũſpectly ſpo-
ken, yet by the conference of places ye ſhall percepue the true meaninge and ſenſe of the ſame. Certeynely as touchynge myne owne opinion in maters concer-
nyng the chryſten relygion, I p⁊oteſt to al the wo⁊ld that as I ſubmytte my ſelfe in all thynges to the cẽ-
ſure and determination of the church, ſo I thynke it vnlawful fo⁊ any man of his own p⁊iuate authozitie either to ſpeake o⁊ wryte againſt the ſame. Yet I wol not denye, but mãs infirmitie ſhal otherwhyles erre. Hierom, Ambro⁊ſe, & Auguſtine were men of excellẽt lernyng & alſo holines, yet ſome faultes eſcaped them in their wrytinges. Yea ſaynt Auſtine openly retrac-
ted many thiges. This I dare ſay wt ſaynt Auſtine, Erre in my wryting I may, but an heretique I can be none. Fo⁊ beyng ones admonyſhed of my errour, I wol not obſtinately defende the ſame, but ſubmyt my ſelfe to the iugmẽt of the church. Which I wolde hartely wiſhe, that other wold do ꝑ ſame. Then theſe diuerſe ſectes of Anabaptiſtes, of ſacramentaries, & of other heretiques ſhulde not thus ſwarme abro⁊de. Then ſhuld ꝑ chriſten church be in moch mo⁊e quiet then it is. Then ſhuld Chriſtes religiõ be mo⁊e truly kepte, and Chriſte hym ſelfe better pleaſed wyth vs. Which thyng I beſeche god, bryng to pas. Amen.

A

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Fyrſte a ſermon of the reſurrection.
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POSTILLES OR HOMILIES VPON THE EPISTLES AND GOSPELS FROM ESTER vntyll TRINITIE ſondaye, wyth certayne other frutefull and godly SERMONS drawen forth by dyuerſe lerned men for the ſyngular edification and commoditie of al good CHRISTEN parſons and in eſpecyall of prieſtes and CVRATES.

Cum priuilegio ad imprimendum ſolum.

ANNO. M. D. XL.

THE COPY OF THE KYNGES gracious priuilege.

HENRY the eight by the grace of god kynge of Englande and of Fraũce, defenſour of the fayth, Lorde of Ireland, and in earth ſupreme head immediatly vnder Chriſte of the church of Englād To all prynters of bokes wythin thys oure Realme and to all other our officers, miniſters and ſubiectes, theſe our letters hearyng or ſeynge: Gretynge. We let you wit, that of our grace eſpecial we haue gyuen priuilege vnto our welbeloued ſubiecte Richarde Bankes, that no maner perſon wythin thys our Realme, ſhal prynte any maner of bokes, what ſo euer our ſayd ſubiecte ſhall prynte fyrſte wythin the ſpace of ſeuen yeares next enſuyng the printynge of euery ſuche boke ſo by hym prynted, vpon payne of forfetynge the ſame. Wherefore we woll and cõmaunde you, that ye nor none of you do preſume to prynte any of the ſayde bokes durynge the tyme aforeſayd, as ye tender oure pleaſure, and woll auoyde the contrarye.

A SERMON OF THE RESVRRECTION.

CHRISTVS traditꝰ fuit ꝓpter peccata noſtra & reſurrexit propter iuſtificatꝯnem noſtri. Roma.iiij.

☞ Chriſt was delyuered for our ſynnes, and roſe agayne for the iuſtification of vs. Rom.iiij.

IF euer the greatnes or excellency of any matter hath ſtyred vp youre myndes to gyue diligent eare at any tyme (good chriſten people welbeloued in our Lorde and Sauiour Chriſte) I doubt not, but that I ſhall haue you now mooſt diligent and redy hearers of that matter whyche I haue at thys tyme to open vnto you. For I am come to declare that great and mooſt comfortable article of our fayth, the reſurrection of our Lorde Ieſus. So great is thys article, and of ſo great weyght and importaunce, that it was thought worthy to kepe our ſaid Sauiour ſtyl on earth after he was ryſen from death to lyfe to the confirmation therof in the hartes of hys diſciples. So that as Luke teſtifyeth in the fyrſte chapter of the actes, he was conuerſant wyth hys diſciples by the ſpace of fourty dayes continually together to enſtructe them the truth therof, before he wold aſcende vp to hys father in heauen to receyue the glorye of hys conqueſt and victory. So comfortable is thys article to our cõſciences that it is the locke and keye of all

of all our fayth. Yf it were not true(ſayeth S.Paule) that Chriſte aroſe agayne: oure preachynge were in
1.cor.xv vayne,your fayth were but voyde,ye were yet in the daunger of your ſynnes. Yf Chriſte be not ryſen agayne,ſayeth the Apoſtle,than are they vtterly perysshed that be entred theyr ſlepe in Chriſt,than are we mooſt myſerable of al mē yf we haue our hope fixed in Chriſt,yf he were vnder the power of death not reſtored to bleſſe agayne.But now is he ryſen agayne frō death, ſayth he, to be ꝑ fyrſt frutes of them that be aſlepe,to rayſe them to euerlaſtynge lyfe agayne. Yea & yf it were not true,that Chriſte is ryſē again: than were it neyther true, that he is aſcended vp to heauen,nor ꝑ he ſent downe the holy gooſt, nor that he ſytteth on the ryght hande of the father,haupnge the rule of heauen and earth,rcygnynge as the pro-
pſa.lxxi phete ſayeth from ſee to ſee, nor that he ſhulde after thys worlde be a iudge of lyuynge & deade: to gyue rewarde to the good,and iudgement to the euell.

That theſe lynkes therfore of oure fayth ſhulde all hange together in ſtedfaſte confirmation:it pleaſed our ſauiour not ſtrayght way to wythdraw hymſelf from the corporall ſyght of hys diſciples, but choſe out fourty daies,wherin he wold declare vnto them by manyfolde and mooſt ſtronge argumentes and tokens that he had conquered death and was truly
lu.xxiiij ryſen agayne to lyfe.He began(ſayeth Luke)at Moſes and all the prophetes,and dyd expoune them the prophecies that were wrytten in al the ſcriptures of hym,to confirme the truth of his reſurrection longe before ſpoken of, whych he verefyed in dede, as it is declared manyfeſtly by hys ofte appearaunce to ſon

dry

dyp perſons, at ſondyp tymes. Fyrſt he ſente hys an- Math.
gels to ỹ ſepulchre, whych dyd ſhewe to certayne wo xxviij.
men, that the ſtone of the graue was remoued from
the doze therof: and ſhewed them the emptygraue ſa
uynge that the buriall lynnen remayned therin, and
of theſe ſygnes were theſe women fully inſtructed ỹ
he was ryſen agayne and ſo dyd they teſtifye it opē- Ioh. xx.
lye. After thys Jeſus hymſelfe appeared to Mary
Magdalene, and after that to other certayne wo-
men, ſtrayght afterwarde he appeared to Peter:
than to the two diſciples whych were goynge to E- i. cor. xv
maus. He appered to the diſciples alſo as they were lu. xxiiij
gathered together for feare of the Jues the dozes
ſhut. At an other tyme he was ſene at the ſee of Ty- Ioh. xxi
berias of Peter and Thomas and other diſciples
whan they were fyſhynge. He was ſene of moze thā i. cor. xv
fyue hundzed bzethzen in the mount of galile, where
Jeſus appoynted them by hys angel whan he ſaid:
beholde he ſhal go befoze you into Galile, there ſhal
ye ſe hym, as he hath ſaid vnto you. After thys he ap Actu. i.
peared vnto James, and laſt of all he was vyſiblye
ſene of al the Apoſtles, at ſuch tyme, as he was take
vp into heauen. Thus at ſondzye tymes he ſhewed
hymſelfe after he was ryſen agayne, to cōfirme this
artycle, and in theſe reuelations fomtyme he ſhewed
them hys handes, hys feete, and hys ſyde, and bad
them touch hym, that they ſhulde not take hym foz a
gooſt oz a ſpirite. Somtyme he alſo dyd eate wyth
them, but euer he was talkynge wyth them of the
kyngdome of God, to confirme the truth of hys re-
ſurrection. Foz then he opened theyr vnderſtandyng
to percepue the ſcriptures, & ſayd vnto them: Thus

it is

it is wꝛytten, and thus it behoued Chꝛiſt to ſuffer, &
Lu.xxiiij to ryſe from death the thꝛyde daye, and to haue pꝛea
ched openly in hys name penaunce and remiſſion of
ſynnes to all the nations of the woꝛlde. Ye ſee, good
chꝛiſten people, howe neceſſarie thys artycle of oure
fayth is: ſeynge it was pꝛoued of Chꝛiſt hymſelfe by
ſuch euident reaſons and tokens by ſo longe tyme &
ſpace. Now therfoꝛe as our ſauiour was diligẽt foꝛ
oure cõfoꝛte and inſtruction to teſtifie it, ſo let vs be
as ready in oure beleue to receyue it to our comfoꝛte
and inſtruction. As he dyed not foꝛ himſelfe, nomoꝛe
dyd he ryſe agayne foꝛ hymſelfe. He was dead, ſayth
ſaint Paule, foꝛ our ſynnes and roſe agayne foꝛ our
iuſtification. O mooſt comfoꝛtable woꝛde euermoꝛe
to be boꝛne in remembꝛaunce. He dyed, ſayeth he, to
put away ſynne, he roſe agayne to endewe vs wyth
ryghtuouſnes. Hys death toke awaye ſynne & ma-
lediction, hys death was the raunſome of them both
Hys death deſtroyed death and ouercame the de-
uyll whych had the power of death in his ſubiectiõ.
Hys death deſtroyed hell wyth all the damnation
therof. Thus is death ſwalowed vp by Chꝛiſtes vic
toꝛye: thus is hel ſpoyled foꝛ euer. Yf any mã doubt
1.cor.xv of thys victoꝛye: let Chꝛiſtes gloꝛious reſurrection
declare hym the thynge. Yf death coulde not kepe
Chꝛiſt vnder his dominion but that he aroſe again:
it is manyfeſt that hys power was ouercome. Yf
death be cõquered: than muſt it folowe, ꝑ ſinne, wher
foꝛe death was appoynted as the wages: muſt be al
ſo deſtroyed. Yf death and ſynne be baniſhed away,
then is the deuels tyꝛannye reſyſted whyche had the
power of death and was the authoꝛ of ſinne and the

ruler

ruler of hell. Yf Chriſte had the victory of them all by the power of hys death, and openly proued it by hys valiaũt reſurrection, as it was not poſſible for hys great myght to be ſubdued of them, & than thys true that Chriſte dyed for oure ſynnes and roſe agayne for our iuſtification: why may not we that be hys members by true fayth reioyce and boldly ſaye wyth the prophete Oſee & the Apoſtle Paule, where is thy darte O death? where is thy victory O hell? Thankes be vnto God, ſaye they, whyche hath gyuen vs the victory by our Lord Chriſt Jeſus. Thys myghtye conqueſt of hys reſurrection was not only ſygnifyed afore by dyuerſe fygures of the olde teſtament, as by Sampſon, whan he ſlewe the Lyon, out of whoſe mouth, came out ſwetnes and hony, and as Dauid bare his fygure, whan he delyuered ỹ lambe out of the Lyons mouth, and whan he ouercame, & ſlewe the great gyant Goliath, and as whan Jonas was ſwalowed vp of the whales mouth and caſt vp agayne on londe to lyue: but was alſo mooſt clerely prophecied by the prophetes of the olde teſtament, & in the newe alſo confirmed by the Apoſtles. He hath ſpoyled (ſayeth ſaynt Paule) rule and power and all the dominion of our ſpirituall enemyes. He hath made a ſhewe of them openlye and hath triumphed ouer them in hys owne perſon. Thys is the myghty power of the Lorde, whome we beleue on. By hys death hath he wrought thys victorye for vs, and by hys reſurrection hathe he purchaſed euerlaſtynge lyfe & ryghtouſnes for vs. It had not ben ynough to be delyuered by hys death from ſynne: excepte by hys reſurrection, we had ben endowed wyth ryghtouſnes

i.cor, xv

Iu. xiiij.

i. Reg. xvij.

Ion. ij.

Col. ij.

ouſnes. And it ſhulde not auayle vs to be delyuered from death, except he had ryſen agayne, to open for vs the gates of heuen to enter into lyfe euerlaſtinge

1. Pet. i. And therfore ſaynte Peter thanketh God the father of our Lorde Jeſus Chriſt for hys abundaunt mercy, bycauſe he hath begotte vs (ſayeth he) vnto a lyuely hope by the reſurrection of Jeſus Chriſte from death, to enioye an inheritaunce immortal that ſhal neuer peryſh, whych is reſerued in heauen for them that be kepte by the power of God thorowe fayth.

Thus hath hys reſurrection wrought for vs lyfe & ryghtuouſnes. He paſſed thorowe death and hell to put vs in good hope, that by hys ſtrength we ſhall do the ſame. He payde the raunſome of ſynne, that it ſhulde not be layde to our charge. He deſtroyed the deuell and all hys tyranny and openlye triumphed ouer hym, and toke awaye from hym all hys captiues, & hath rayſed & ſet them wyth hymſelfe amon-

Ephe. ij ges the heauenly cyteſins aboue. He dyed to deſtroy the rule of the deuell in vs and roſe agayne to ſende downe his holy ſpirite to rule in our hartes, to endow vs wyth perfyte ryghtuouſnes. Thus is it true that Dauid ſonge. Veritas de terra orta eſt, & iuſtitia de

Pſalm. lxxxiiij. cœlo ꝓſpexit. The truth of goddes promyſe is in erth to man declared, or from the earth is the euerla

Eph. iiij Capti-uã duxit captiui-tatem. ſtynge veritie goddes ſonne ryſen to lyfe: & the true ryghtuouſnes of the holy gooſt lokynge out of heauen & is in mooſt lyberall larges dealt vpon all the worlde. Thus is glorye and prayſe reboundinge vpwarde to god aboue for hys mercy and truth: & thus is peace come downe frō heuē to mē of good & fayth-

Luce. ii. full hartes. Thus is mercye and veritie as Dauid ſayeth

wyteth,met togethe r,thus is peace and ryghtuouſ-
nes,embꝛaſynge and kyſſynge themſelfe togethe r.
Yf thou douteſt of ſo great felicitie that is wꝛought
foꝛ the D man, cal to thy mynde, that therfoꝛe haſte
thou receyued into thyne owne poſſeſſion,the euerla
ſtynge veritie our Sauiour Jeſus Chꝛiſte in foꝛme
of bꝛeade to confirme to thy conſcience the truthe of
all thys matter. Thou haſt receyued hym: yf in true
fayth and repentaunce of harte thou haſte receyued
hym,yf in purpoſe of amendement thou haſte recey-
ued hym foꝛ an euerlaſtinge gage and pledge of thy
ſaluation. Thou haſt receyued hys body: which was
ones bꝛoken and hys bloud ſhed foꝛ the remiſſion of
thy ſynne,thou haſt receyued hys body,to haue with
in the the father,the ſonne,& the holy gooſt to dwell
wyth the,to endowe the wyth grace, to ſtrengthe the
agaynſt thy enemyes,and to comfoꝛte the with theyꝛ
pꝛeſence. Thou haſt receyued hys bodye to endowe
the wyth euerlaſtyng ryghtuouſnes,to aſſure the of
euerlaſtynge blyſſe and lyfe of thy ſoule. Foꝛ wyth
Chꝛiſte by true fayth arte thou quyckened agayne
(ſayeth ſaynt Paule) from death of ſynne to lyfe of
grace,and in hope tranſlated frō coꝛpoꝛall and euer
laſtynge death, to the euerlaſtynge lyfe of gloꝛye in
heauen: where nowe thy conuerſation ſhulde be and
thy harte and deſyꝛe ſet. Doubte not of the truth of
thys matter,how great & excellent ſo euer theſe thyn
ges be. Jt becommeth god to do no lytle dedes: how
impoſſible ſo euer they ſeme to the: pꝛaye to god that
thou mayeſt haue fayth to percepue thys greate po-
wer of Chꝛiſtes reſurrection, ẏ by fayth thou mayeſt
certaynly beleue nothing to be impoſſible with god.

Pſalm. lxxxiiij. Miſeri-cordia et veri-tas obui auerunt ſibi, &c.

Eph. iiij

Lu.xviij Only bringe thou fayth to Chriſtes holy worde and ſacrament, let thy repentaūce ſhewe thy faith, let thy purpoſe of amendement and obedience of thy harte to gods lawe herafter, declare thy true beleue. Endeuoure thy ſelfe to ſaye wyth ſaynte Paule from
Phil.iij. henſeforth: our conuerſation is in heuen, frō whence we loke for a ſauioure euen the Lorde Jeſus Chriſt whych ſhall chaūge our vyle bodyes that they may be faſhioned lyke to hys glorious bodye, whyche he ſhal do by the ſame power, wherby he roſe frō death and wherby he ſhal be able to ſubdue al thynges vn to hymſelfe. Thus good chriſten people, foraſmuche as ye haue herde theſe ſo great and excellent benefytes of Chriſtes myghtye and glorious reſurrection howe that he hath raunſomed ſynne, ouercome the deuyll, death, and hell, and hath victoriouſly obteyned the better hande of them all, to make vs fre and ſaufe from them: and knowynge, that we be by thys benefyte of hys reſurrection ryſen wyth hym by our fayth to lyfe euerlaſtynge, beynge in full ſuretie of oure hope, that we ſhall haue oure bodyes lykewyſe reyſed agayn from death, to haue them glorifyed in immortalitie and ioyned to hys gloryouſe body, hauynge in the meane whyle hys holye ſpirite wythin our hartes as a ſeale and pledge of our euerlaſting inheritaunce, by whoſe aſſiſtence we be replenyſhed wyth all ryghteouſnes: by whoſe power, we ſhall be able to ſubdue al our euel affections & ryſe againſte the pleaſure of God. Theſe thynges I ſaye well cōſydered, let vs nowe in the reſte of oure lyfe declare our fayth & we haue to thys mooſt frutefull article, by conformyng vs therunto, in ryſynge dayly from

ſynne

ſynne to ryghtouſnes and holynes of lyfe. For what
ſhall it auayle vs (ſayeth S. Peter) to be eſcaped and ij.pet.ij
delyuered from ꝑ fylthynes of the worlde thorough
the knolege of the Lorde & Sauiour Jeſus Chriſte
yf we be entangled agayne therwyth & be ouercome
agayne, it had bene better (ſayeth he) neuer to haue
knowen the waye of ryghteouſnes, than after it is
knowen and receyued, to torne backewarde agayne
from the holy cõmaundemente of God gyuen vnto
vs. For ſo ſhall the prouerbe haue place in vs, wher
it is ſayd: ꝑ dogge is retorned to hys vomyte agayn
and the ſowe that was waſhed, to her wallowynge
in the myre agayne. What a ſhame were it for vs,
beynge thus ſo clerely and freelye waſhed from oure
ſynne, to retorne to the fylthynes therof agayne?
What a foly were it, thus endowed wyth ryghtouſ-
nes, to loſe it agayne? What madnes were it to loſe
the enheryptaunce that we be nowe ſet in, for the vyle
and tranſytory pleaſure of ſynne? And what an vn-
kyndnes ſhulde it be, where our Sauiour Chriſt of
hys mercy is come to vs to dwell wythin vs as our
geſte, to dryue hym from vs, and to expell hym vio-
lentlye out of our ſoules, & in ſtede of hym (in whom
is all grace and vertue) to receyue the vngracyouſe
ſpirite of the deuyl, the autor of al naughtynes and
myſchefe. How can we fynde in our hartes to ſhewe
ſuch extreme vnkyndnes to Chriſt: which hath now
ſo gently called vs to mercy, & offered hymſelfe vn-
to vs, and he now entered wythin vs. Yea howe
dare we be ſo bolde to renounce the preſence of ꝑ fa-
ther, the ſonne, and the holy gooſt nowe receyued in
thys holy ſacrament (for where one is there is God

al hole in maieſtie together wᵗ al his power wyſdō & goodnes) & feare not I ſaye the daūger & peryl of ſo traytorous a defiance. Good chriſtē bretherē & ſyſters aduyſe your ſelfe, cōſyder ꝑ dignitie ꝑ ye be now ſet in. Let not foly loſe the thynge ꝑ grace hath ſo preciouſly offered and purchaſed. Let not wylfulnes and blyndnes put out ſo great lyght that is now ſhewed
Ephe.vi vnto you. Only take good hartes vnto you and put vpon you all the armoure of God, that ye may ſtāde agaynſt your enemyes whych wolde agayne ſubdue you and bryngе you into theyr thraldome. Remēber ye be bought from your vayne conuerſation & your fredome purchaſed neyther wyth golde nor ſyluer,
i.pet.i. but wyth the prce of ꝑ precious bloud of that mooſt innocent lambe Jeſus Chriſt, whych was ordeyned to thys ſame purpoſe before the worlde was made, but was ſo declared in the later tyme of grace, for your ſakes, whych by hym haue your fayth in God, who hath rayſed hym from death & hath gyuen hym glorye that you ſhulde haue your fayth and hope to ward god. Therfore as ye haue hytherto folowed ꝑ vayne luſtes of your myndes and ſo diſpleaſed god to the daūger of your ſoules, now lyke obediēt chyldren, thus purifyed by faythe, gyue youre ſelues to walke that waye whych god moueth you to, that ye maye receyue the ende of your faith the ſaluation of
i.pet.i. your ſoules. And as ye haue gyuen your bodyes to vnryghtuouſnes, to ſynne after ſynne, nowe gyue
Rom.vi youre ſelfe to ryghtuouſnes: to be ſanctifyed therin Yf ye delyte in thys artycle of youre faythe that Chriſt is ryſen agayne from death to lyfe: So fo-
lowe you the exemple of hys reſurrection, as S. Paul
erhorteth

exhorteth vs ſayng: As we be buryed with Chriſt by Rom. vi
our baptiſme into death, ſo let vs dayly dye to ſinne
mortifynge and kyllynge the euell deſyres and mo-
tions therof. And as Chriſt was raiſed vp frō death
by the glory of the father: ſo let vs ryſe to a new lyfe
& walke cōtinually therin, that we may lykewyſe as
natural chyldren lyue a cōuerſacion to moue men to
glorifie our father whych is in heuen. Yf we then be Math. v
ryſen w Chriſte by oure fayth to the hope of euerla-
ſtynge lyfe: ſo let vs ryſe alſo wyth Chriſt after hys
exemple to a new lyfe, & leue our olde. We ſhal then
be truly ryſen, yf we ſeke for thynges that be heuen- Col. iij
ly, yf we haue our affection vpō thynges ỹ be aboue
and not on thynges that be on erth. Yf ye deſyre to
know, what theſe erthly thynges be, whych ye ſhuld
put of, and what be the heuenly thynges aboue, that
ye ſhulde ſeke and enſue, S. Paule in ỹ epiſtle to the
Colloſſians declareth, whan he exhorteth vs thus:
Mortifie your erthly mēbers and olde affections of
ſynne, as fornication, vnclennes, vnnaturall luſt, e-
uell concupiſcence and couetouſnes whyche is wor-
ſhippynge of ydols for whych thynges the wrath of
God is wont to fal on the chyldren of vnbeleue. In
whyche thynges ones ye walked, whan ye lyued in
them. but nowe put ye alſo awaye from you, wrathe
fearſenes, malicyouſnes, curſed ſpeakynge, fylthye
ſpeakynge out of your mouthes. Lye not one to an
other that the olde man wyth hys workes be put of
and the newe put on. Theſe be the earthly thynges
whych ſaynt Paule moueth you to caſte from you &
to pluckе your hartes from. For in folowynge theſe,
ye declare your ſelues earthly and worldly. Theſe

be

be the frutes of the earthly Adam. Theſe ſhulde ye dayly kyll by good diligence in wythſtandynge the deſyres of them, that ye myghte ryſe to ryghtouſnes. Let your affection from hencefoꝛth be ſet on heuenly thynges. Sue and ſerch foꝛ mercy, kyndnes, mekenes, paciens, foꝛbearynge one another, and foꝛ gyuynge one another. Yf any man haue quarell to another, euen as Chriſt foꝛgaue you, euen ſo do ye. Yf theſe and ſuch other heuenly vertues ye enſue in the reſidue of your lyfe, ye ſhall ſhewe playnly, that ye be ryſen wyth Chriſt, and that ye be the heauenly
Iaco.i. chyldꝛen of youre father in heauen, frō whom as frō the gyuer commeth theſe graces & gyftes. Ye ſhall
phil.iij pꝛoue by thys maner that your cōuerſacion is in heuen where your hope is, and not on earth, folowing the beaſtly appetites of the fleſh. Ye muſt conſyder that ye be therfoꝛe clenſed & renewed that ye ſhulde
Luc.i. from hencefoꝛth ſerue God in holynes & ryghtouſnes all the dayes of your lyues: that ye may raygne wyth hym in euerlaſtynge lyfe. Yf ye refuſe ſo great grace wherto ye be called, what other thynge do ye, then heape your damnation moꝛe and moꝛe, and ſo pꝛouoke God to caſte hys diſpleaſure vnto you and to reuenge thys mockage of hys holy ſacramentes in ſo great abuſyng of them. Applye your ſelfe good frēdes to lyue in Chriſt, that Chriſt may ſtyl lyue in
Ioh.v. you: whoſe fauour and aſſiſtēce yf ye haue, thā haue ye euerlaſtynge lyfe alredy wythin you, than can no thynge hurte you. What ſoeuer is hytherto done and cōmytted, Chriſte ye ſe hath offered you pardon and clerly receyued you to hys fauoure agayne: in full ſuertye wherof, ye haue hym nowe inhabytynge

and

and dwellynge wythin you. Only ſhewe you youre ſelfe thankeful in your lyues, cõpounde wyth youre ſelfe to refuſe and auoyde al ſuch thynges in youre conuerſations that ſhuld offende hys eyes of mercy Endeuoure your ſelfe that waye to ryſe vp agayne, whych waye ye fell into the well & pyt of ſynne. Yf by your tonge ye haue offended, now therby ryſe agayne and gloryfye God therwyth. Accuſtome it to laude and prayſe the name of God, as ye haue therwyth diſhonoured it, and as ye haue hurte the name of your neghboure or otherwyſe hyndered hym, now entende to reſtore hym agayne, for wythout reſtitucion God accepteth not your ſhryft nor yet your repẽtaunce. Col iij.

It is not ynough to forſake euell except ye ſet your corage to do good. By what occaſiõ ſo euer ye haue offended, tourne now the occaſion to the honourynge of God & profytynge of your neyghbour. Truth it is that ſynne is ſtronge and affections vnruly, harde to ſubdue & reſyſt our nature ſo corrupte & leuened wt the ſoure bitternes of the poyſon which we receyued by the inheritãce of our olde father Adam, but yet take good corage ſayeth our Sauiour Chriſt: for I haue ouercommed the worlde & al other enemyes for you. Synne ſhall not haue power ouer you, for ye be now vnder grace ſayeth ſaynt Paule. Though your power be weake, yet Chriſt is ryſen agayne to ſtrengthe you in your batel, hys holy ſpirite ſhall helpe your infirmities. In truſt of hys confidence take you in hande to purge thys olde leuen of ſynne that corrupteth & foureth the ſwetnes of your lyfe before God, that ye maye be as newe and freſhe dowe voyde of all ſoure leuen of wyckednes: ſo ſhall

Pſalm. xxxvi.

Mar.vi

Rom.v.

Ro. viij

i.cor.v

ye

ye ſhew your ſelf to be ſwete bꝛed to god to haue his delyte in you. I ſay kyl ⁊ offer you vp the woꝛldly ⁊ erthly affectiõs of your bodyes, foꝛ Chꝛiſt our Eſter lambe is offred vp foꝛ vs, to flee the power of ſynne, to delyuer vs from the daunger therof and to gyue vs exemple to dye to ſynne in our lyfe. As the Iues dyd eate theyꝛ Eſter lãbe ⁊ kept theyꝛ feſt in remembꝛaũce of theyꝛ deliuerãce out of Egypt: Euẽ ſo let vs kepe our Eſter feaſt in ꝑ thankfull remẽbꝛaunce of Chꝛiſtes benefytes whych he hath purchaſed foꝛ vs by hys reſurrectiõ ⁊ paſſyng to hys father: wher by we be deliuered from ꝑ captiuitie ⁊ thꝛaldome of al our enemyes. Let vs in like maner paſſe ouer the affections of our olde conuerſacion to be delyuered
Exo. xij from ꝑ bondage therof to ryſe ẅ Chꝛiſt. The Iues kept theyꝛ feaſt in abſteynynge from leuened bꝛeade by the ſpace of. vij. dayes: let vs chꝛiſten folke kepe our holy day in a ſpiritual maner ꝑ is in abſteining not from material leuened bꝛead, but from the olde leuen of ſynne the leuen of malicioulnes ⁊ wyckednes. Let vs caſt frõ vs ꝑ leuen of coꝛrupt doctrine ꝑ wyl infect our ſoules. Let vs kepe oure feaſt ꝑ hole terme of our lyfe ẅ eatynge the bꝛed of purenes of godly lyfe, ⁊ truth of Chꝛiſtes doctrine. Thus ſhall we declare ꝑ Chꝛiſtes gyftes ⁊ graces haue theyꝛ effect in vs ⁊ that we haue ꝑ right beleue ⁊ knowlege of his holy reſurrection, wherẽto yf we applye our fayth to ꝑ vertue therof, ⁊ in our lyfe cõfoꝛme vs to the exemple ⁊ ſignification ment therby, we ſhalbe ſuer to ryſe hereafter to euerlaſtynge gloꝛye by the goodnes and mercy of our Loꝛde Ieſus Chꝛiſte, to whome wyth the father and the holy gooſt. ⁊c.

The

The Epiſtle on the fyrſte ſondaye after Eſter daye, called lowe ſondaye. The fyrſt Epiſtle of Iohn, and the. v. Chapter.

Thargument of thys Epiſtle.

☞ Of the excellency of fayth and how it ouercōmeth the worlde.

MOſt dere beloued brethren, al that is borne of God ouercōmeth the worlde. And this is the victory that ouercōmeth the world, euē our faith. Who is it that ouercommeth the worlde: but he whyche beleueth, that Ieſus is the ſonne of God? Thys Ieſus Chriſte is he that came by water and bloud, not by water onely: but by water & bloud. And it is the ſpirite that beareth wytneſſe, becauſe the ſpirite is trueth. (for there are thre whiche beare recorde in heauen, the father, the worde, and holy goſte. And theſe thre are one.) And there are thre whyche beare record (in erth) the ſpirite water and bloud: and theſe thre are one. Yf we receaue the wytnes of men, the wytnes of God is greater. For thys is the wytnes of God (that is greater) whyche he teſtifyed of hys ſonne. He that beleueth on the ſonne of god hath the wytnes in hymſelfe. i. cor. x.

An exhortation vpon thys Epiſtel.

OVre Epiſtle taken out of the firſt epiſtle catholyke of ſaunt Iohn good chriſten brethern doth ſhewe vnto vs that we haue a generation from god which is that which proceedeth of fayth, & this ouer-

commyth the worlde that is to ſaie the concupiſcences of ſpñes, which be pꝛyde, couetous, and lecherye.

☞ Aſſuredly my frendes ther is I truſt noman amonges vs but knoweth that of nature we be al born in ſynnes, in vnrighteouſnes, in vtter ignorance of al ghoſtly and ſpiritual thinges. And therfoꝛe Sainct Auſtine wryteth on this wiſe. Beholde my bꝛethern beholde the generacion of mankynde from the firſte death of that firſt man. Foꝛ ſynne from the firſt man hath entred into this woꝛld and by ſpñe hath death entred and ſo hath paſſed thoꝛough all men as witneſſeth thapoſtle. But marke (ſayth ſaynte Auſtine) this woꝛde paſſed thꝛough. Synne is rũne thꝛough vpon all the offſpꝛynge of Adam, and foꝛ this cauſe is the new boꝛne chylde gylty of eternal damnation, he hath not yet done ſyn, but he hath caught ſynne. Foꝛ ſurely that fyꝛſt ſynne of oure foꝛeparentes dyd not ſtyll remayne in the headſpꝛynge, but it paſſed thꝛough into the offſpꝛynge not into hym and hym but into al men. The fyꝛſt ſynner the fyꝛſt trãſgreſſour begat ſynners ſubiecte to death. Than came the Sauiour of a virgine to heale & ſaue them, he came to the, but not the waye that thou cãneſt. Foꝛ he pꝛoceded not of the concupiſcẽce of the male and female, he came not of that bonde of concupiſcence.

The wordes of S. Auſtine.

Pertranſijt.

☞ Bycauſe therfoꝛe he came to the not by ꝑ waye that thou cammeſt: therfoꝛe he delyuered the. But where dyd he fynde the? He founde the ſolde vnder ſynne, lyenge in the death of the fyꝛſte man dꝛawynge vp the ſynne of the fyꝛſt mã beynge gylty and haunge condemnation yer thou couldeſt diſcerne good and euell aſunder. Hetherto I haue reherſed vnto you

the

the wordes of ſaynt Auſtyne. Wherfore to retourne to my purpoſe: forasmuch as we be borne in ſynne whych bryngeth wyth it ignorraunce, blyndnes, and infidelitie, therfore we can not chalenge thys to our owne power and vertue that we beleue Jeſus to be Chriſt, but for the beleuynge herof we haue nede to be borne agayne and to be renewed thrugh the holy gooſt and by ꝑ worde of God to thintent we may purely vnderſtande the thynges that be of God and that we maye by faythe take holde of the promyſes of Chriſt and ſo finally wyth ſure confidence determine wyth our ſelues that Jeſus is Chriſte, that is to ſaye, the annoynted kynge and Sauioure of the worlde. For no doubte before we be thus borne agayne, we be all but Nicodemes, that is to ſaye, we maye well beleue that Chriſt came as a greate mayſter from God and that noma coulde do the ſygnes and myracles that he dyd. But thys is but an hiſtorial fayth, and they that haue it do as yet walke out of the kyngdom of heuen wyth Nicodemus, to whō Chriſt anſwereth. Uerely, verely, I ſaye vnto the, onles a mā be borne agayne from aboue he can not ſe the kyngdome of God, whych ſelfe thynge the holy apoſtle ſaynte Jhon doth in thys place declare in other termes ſaynge: he can not beleue Jeſus to be Chriſte. For he that beleueth not thys, can not ſe the kyngdome of god. To beleue ꝑ Jeſus is Chriſte, is ſurely to determine and conclude wyth thy ſelf that Jeſus is fyrſte to the a Sauiour: and ſecōdly, that he is a kynge anoynted vnto the oyle of gladnes, perpetually to rule, to preſerue, & to defend the ſo ſaued by hym, And here ſaynt Jhons entent and purpoſe

Ioh.iij.

Before we be newe borne agayn by ſpirite we beal Nicodemes.

Ioh. iij.

i.Ioh.v.

what it is to be leuethat Ieſus is Chriſt.

is to declare vnto vs a difference betwene the hiſto-
A diffe-rence of faythes. riall faythe concernynge Chriſte (whyche the deuyll alſo hath, and ſo all hypocrites) and betwene ỹ true and ſauynge fayth whych beleueth that Chriſt doth both ſaue vs and alſo taketh a continuall charge & regard of our ſaluation. To thys fayth we be borne ☞ agayne whan through the holy gooſt we be called by the worde to the knowlege of Gods wyll, to thin tent we maye vnderſtande that Jeſus is Chriſte, I meane, that he is ſuch one in whome is repoſed all grace, helth, defenſe, and ſauegarde agaynſte ſynne, death, Satan, the worlde and ſo forth. This he that
Borne of God. beleueth, is ſayd to be borne of god, as though ſaint Jhon ſhulde ſay: To beleue ỹ Jeſus is Chriſt is not a worke of humane power & ſtrength, but it is ſuche a worke whervnto is requyred the power of God & an heaucnly renewyng or regeneration wherby the holy gooſt tranſformeth vs into newe creatures.

And what is this faith whiche is ſo myghty? It is (as I haue ſayde) the ſame that maketh vs belene that Jeſus is the ſonne of god that was baptyſed (which thinge is to be comen by water) that ſuffered death and paſſion for the redemption of men (which is to be comen by bloude) That Jeſus Chriſt is be-rite (for the holy ghoſt doth witneſſe it) that is to ſay both trew god and trewe man. And that he is trewe god, thre thinges doth witneſſe it in heuē, the father the ſonne (which is him ſelfe) and the holy ghoſt, and theſe thre be one ſelfe witneſſe. And that he is trewe man, thre thinges doth witneſſe it in erth, the ſpirite which he hath bequethed into the handes of his fa-ther at his death, the water with which he was bap-

tiſed

tiſed, and the bloude which he hath ſhed with water when his ſyde was percyd after that he was deade. And theſe thre thinges be one ſelfe witneſſe. And if we receyue the witneſſe of menne, why ſhuld we not take the witneſſe of god (which is infinitely greater than mās) that he is the ſonne of god? This witneſſe was made by god the father in his baptiſme. And Mat.iij. alſo he hath teſtified yt in the mountaine, he hath teſtified it by the lawe & by the prophetes. Who ſo euer then beleueth that he is the ſone of god, he hath the witneſſe of god in him, he receyueth the recorde and teſtimonye of god, he is borne of god and in the ſpirite of his faith, he is farre ſtronger ouer ỹ world and victorious of the worlde. Folowe we then good brethren and ſyſters this generation of God, of fayth and of baptiſme and ſo we haue ouercome all thynges, that is to wytte the worlde the fleſhe and the concupiſcences. Nowe yf we be rydde and not combred wyth theſe thynges ſurely the ruel ſpirite can haue nothynge in vs but than the ſpirite of god only may all and doth all in vs. Unto god then be all thankes honour and glory accordingly. Amen.

On the fyrſte ſondaye after Eſter.

The Goſpell on the fyrſt ſondaye after Eſter daye, called lowe ſondaye, the.xx. chapter of Ihon.

Thargument of thys Goſpell.

☞ How Chriſt appeareth to hys diſciples which were aſſembled togyther, and of theyr cõmiſſion that was gyuen them to preache.

THe ſame daye at nyght, whyche was the fyrſt daye of the Sabbothes, whan the dores were ſhut (where the diſciples were aſſembled together for feare of the Iewes) came Ieſus, and ſtode in the mydde, and ſayeth vnto them: Peace be vnto you. And whan he had ſo ſayd, he ſhewed vnto them hys handes, and hys ſyde. Then were the diſciples glad whã they ſawe the Lorde. Than ſayd Ieſus to them agayn: Peace be vnto you. As my father ſent me, euen ſo ſende I you alſo. And whã he had ſayd thoſe wordes, he brethed on them and ſayeth vnto them: Receyue the holy gooſt. Whoſoeuers ſynnes ye remytte, they are remytted vnto them. And whoſoeuers ſynnes ye retayne, they are retayned. But Thomas one of the twelue (whych is called Didimus) was not wyth them, whan Ieſus came. The other diſciples therfore ſayde vnto hym: we haue ſene the Lorde. But he ſayde vnto them: excepte I ſe in hys handes the prynte of the nayles, and put my fynger into the prynt of the nayles, and thurſt my hande into hys ſyde, I wil not beleue. And after

Eſa.lxi. Mat.xi Ioh.xvii

eyght

eyghte dayes,agayne hys diſciples were wyth in, and Thomas wyth them. Then came Ieſus when the dores were ſhut, and ſtode in the myddes, and ſayde:peace be vnto youe. After that ſayde he to Thomas,brynge thy fynger hyther,and ſe my handes, and reache hyther thy hande, and thurſte into my ſyde,and be not faythleſſe,but beleuyng. Thomas anſwered and ſayd vnto hym, my Lorde and my God:Ieſus ſayth vnto hym:Thomas, becauſe thou haſte ſene me,thou haſte beleued: bleſſed are they that haue not ſene,and yet haue beleued. And many other ſygnes truly dyd Ieſus in the preſence of hys diſciples, whyche are not wrytten in thys boke. Theſe are written,that ye might beleue, that Ieſus is Chriſt the ſonne of God,and that(in beleuynge)ye myght haue lyfe thorowe hys name. Ioh .xxi

An exhortacion vpon thys Goſpel.

THe Goſpell of thys daye good people doth declare vnto vs the appearyng of our Lorde Ieſu Chriſt vnto hys diſciples after hys reſurrection, that is to wyt how he came and ſhewed hymſelfe vnto them,the dores beynge ſhut for feare of ꝑ Iues. And here truly he dyd ſhew the diuerſitie of bodyes, and what difference there ſhalbe betwene the ſenſuall bodyes, and betwene the ſpirituall, betwene the materiall and corruptible bodyes in thys worlde, & betwene the ſpirituall bodyes and incorruptible after the reſurrection. Trouth it is alſo that we ought not to ſuffer any infideles as were the Iues to enter

in

in amonges vs from whome the Apoſtles dyd ſhut
theyr doꝛes. Nowe Jeſus beynge in the myddes of
them dydde ſalute them in gyuynge vnto them hys
peace wyth whych gretynge oꝛ ſalutation he confoꝛ
ted and confirmed hys diſciples myndes that they
ſhulde nothynge doubt of hys reſurrectiō whych as
Luke. xxiiij. the Euangeliſt Luke wytneſſeth they counted but
foꝛ a dꝛeame. Wherfoꝛe he ſhewed vnto them hys
handes and hys ſyde perced. And by thys ſhewynge
of hys handes and feete, Chꝛiſte openeth two thyn-
ges. Fyꝛſt by theſe ſygnes he wolde be knowen. Foꝛ
in affliction is Chꝛiſt truly knowen. Seconde by
them he wolde aſſure hys diſciples of hys gloꝛious
reſurrection. And verely thys ſhalbe the ſigne of ſal
uation vnto the faithful at the greate daye of iuge-
ment, and the ſigne of lamentation and of ſoꝛowe
vnto the infidels which thā ſhal ſe whome they haue
percyd. The faithfull ſhalbe gretly cōfoꝛted in ſeing
him as his diſciples were at this tyme. To theſe diſ-
ciples I ſaye he did ones gyue his peace and made
them his apoſtles that is to ſaye his legates oꝛ am-
baſſadours not onely of Jurye, but of al the woꝛlde,
in lyke maner as god the father had ſent him and
made hym apoſtle in the woꝛlde. And he gaue them
the holy goſt foꝛ to rempte ſynnes, and to pardō in
his name, and whoſe ſynnes ſo euer they pardoned
ſhuld be foꝛgyuen in heauen. The pardone of the a-
poſtles aſſuredly was but a ſigne of the trewe par-
done, which was made on hygh alredye. And vnto
them to whome they wolde not rempte here in erthe
they ſhulde not be rempted noꝛ pardoned in heuen.
And this that they did not pardon them, was ſigne

that

that they were not pardonyd on hygh. Suerly it is not man that forgyueth or reteyneth but God. For as ſaynt Cypriane ſayth. Non poteſt ſeruus remittere quod in dominum cõmiſſum eſt, that is to ſay the ſeruauut cannot pardon the thynge that is treſpaſſed agaynſt ỹ maiſter. And ſaynt Ambroſe ſayth in his boke of Cain and Abell, that ſynnes be forgyuen by the worde of God wherof the prieſt is but an interpretour and as a certiane executour. But I praye you good frendes who were they whome they dyd not forgyue? Truly all thoſe whych dyd not beleue in their wordes. And in this apperynge Thomas called Didimus was not preſente. Wherfore when the diſciples did ſhewe him that they had ſene our Lorde ryſyn agayne to lieke, whych had ſhewed vnto them both his handes and his ſyde percyd, he dyd aunſwere that he wolde not beleue them, onles he myght ſe hym and put his fynger into the holes of the nayles and his hande into hys ſyde. Eyght dayes after our Lorde (the dores beyng ſhutte) dyd eftſones apere in the myddes of them as he hadde done before and gaue them for ſalutinge hys peace accordyng to the vſage of the Jues by whych is vnderſtande tranquyllitie of conſcience and all goodnes. And Thomas was there alſo vnto whome he ſayde (aunſwering hym vnto the wordes whyche he had ſayde by his infidelite) behold my handes and put thy fynger into the holes, holde forth thy hande and put it into my ſyde. Be no more in myſbeleue, but faythfull. Declaryng vnto hym that he ſeeth al, that he heareth all, that he is in all places, and that he may do al. And thys done Thomas dyd confeſſe

S. Cypri an.

S Am broſe.

Didi mus. i. Gemel lus a twynne.

Pax vo bis.

him to be his Lorde and hys God. And truly not ſo moch Thomas as the ſpirite of fayth whyche with the fayth entred into hym. At that tyme our Lorde gaue witneſſe of fayth vnto Thomas whyche hath beleued in ſeynge of hym, but he doth gyue farre greater prayſe and cõmendation vnto them whiche haue beleuyd, and yet haue not ſene him corporally, but only ſpiritually with the eye of faythe, and alſo vnto them whych ſhal beleue hym. Then let vs beleue him, by ſeyng him ſpiritually, and ſo doyng we ſhalbe more happy then Thomas, in thys that he hath ſene hym corporally. Now, ſayth the Euangelyſt al theſe thynges be wrytten vnto vs, to thende that we beleue that Jeſus is Chriſte the ſonne of God: and in beleuynge thys, that we ſhall haue the

The vſe of miracles.

liefe eternall by hys name. Foraſmoche as the ende and vſe of al the ſignes and miracles of Chriſte is that by them we ſhuld be brought and allured to beleue on Chriſte, whyche thynge only ſhall make vs haue euerlaſting blyſſe through his name that is to wit, by hys worde. For the worde is the vertue and power of God vnto the healthy and ſaluation of all

Rom. i.

that beleue on Chriſt Jeſus our Lord and redemer To whome with the father and holy ghoſt be glorie and prayſe &c.

The Epiſtle on the ſeconde ſondaye after Eſter.

The. i. Epiſtle of Peter the. ij. chapter.

Thargument.

☞ The Apoſtle ſait Peter doth exhorte vs here to folowe Chriſt in al thynges euen as ſhepe do folowe theyr ſhepeherde.

Moost

Moſt derely beloued brethren, Chriſt alſo ſuffe=
red for vs leauyng vs an exẽple, that ye ſhulde
folowe hys ſteppes, whych dyd no ſynne, neyther
was there gyle founde in hys mouth: whych whan
he was reuyled, reuyled not agayne: whan he ſuffe=
red, he threatened not, but commytted the venge=
aunce to hym that iudgeth ryghtuouſly whych his Mat.viij
owne ſelfe bare our ſynnes in hys body on the tree Eſa. liij.
that we beynge delyuered from ſynne, ſhulde lyue
vnto ryghteouſnes. By whoſe ſtrypes ye were hea=
led. For ye were as ſhepe goynge aſtraye, but are
nowe turned vnto the ſheperde & byſſhop of your
ſoules.

The Epiſtle of thys daye good chriſten people
whyche is of ſaynt Peter doth put before oure
eyes the liefe of oure Lorde Jeſu Chriſt to the effect
and purpoſe that we ſhuld folowe him as a perfecte
preſident and exemplar. For it is he whyche is deed
for vs whych hath done no ſynne accordinge to the
ſayeng of the prophete Eſaye, and in whoſe mouthe Eſa.liij.
hath bene founde no gyle nor deceipte. The whyche
when any ſayde harme by hym, he ſayde no harme
agayne. When he ſuffered he dyd not threaten, but
he commytted the vengaunce vnto him that iugeth
iuſtely, that is to wyte vnto God. No doubte God
iugeth ryghtly, neyther regardynge mens perſons
(as doth the worlde) neyther only after the outward
workes but after the harte and outwarde workes
to. And therfore is godes iugement accordinge to
ꝑ trouth as Paule ſayth. Furthermore it is Chriſte Rom.ij.

whych hath borne our ſynnes on ꝯ wode of ꝯ croſſe to thende that our ſynnes myght be by hym take away and we beynge deade wyth ſynne ſhulde lyue vnto iuſtice. But what iuſtice? Truly iuſtice of faith whych is from aboue, and whych is hymſelfe. For we be healed of our ſynne by hys woundes, by hys paſſion, by hys hoſtie and oblation. For ſurely thys is the fynall vſe of our delyueraūce or iuſtification by Chriſt that we ſhulde no longer lyue vnto ſinne, but vnto iuſtice and vertue. As though ſaynt Peter wolde ſaye. Ye wol be chriſtians whom Chriſt hath redemed, than go to, it ſhall not become you any longer by diſobedience towardes your rulers and ſuperiours to lyue vnto ſynne but vnto righteouſnes to thintent ye be obedient vnto them and ſuffre perſecution, vexacion, and croſſe of them yᵗ occaſiō be gyuen, cuē as Chriſt dyd. And truly thys is euen the ryght vſe of Chriſtes paſſiō, I meane to lyue a new lyfe & to become iuſt & ryghtuous in al our lyuynge For as the Apoſtle ſaynt Paule teſtifyeth wrytynge
Ephe. ij to the Epheſians, we be the worckmanſhyp of God created & made to do good workes. But to returne to the texte, S. Peter allegeth here vnto you good
Eſa. liij. people the wordes of the prophete Eſaye where he ſayeth that by the ſtrypes & woundes of Chriſte ye were healed. O mooſt comfortable wordes. Bytter verely were theſe ſtrypes to our Sauioure Chriſte, but they were ſwete to vs, ſo ſwete ꝯ wythout them we ſhulde haue ben in mooſt paynfull myſery & anguyſh. Let vs than neuer put out of our myndes thys mooſt comfortable tydynges, thys ſwete & mery Goſpell that Chriſt bare our ſynnes in hys body

on

on the tree. Thys treaſure I meane the knowlege of thys thynge who ſo wanteth is moſt needy & poore yea he hath nothynge at all. For thys is (no doubt) that preciouſe perle that Chriſte ſpeaketh of in the Goſpel of Mathew, where he ſayth, ꝑ the kyngdom of heauen is lyke vnto a marchaunt man, ſekynge goodly perles whych whan he founde one precious perle, wente and ſolde all that he hadde and bought it. Nowe thoughe thys thynge be playne ynoughe and apparaunt: yet wyth youre patience I wyll declare vnto you what the mooſt excellente doctoure of the churche ſaynte Hierome wryteth vpon thys place. Surely (ſayeth ſaynt Hierome) there is one perle mooſt preciouſe of all, that is to wyte, ꝑ knowlege of oure Sauioure and the myſtery of hys paſſion and reſurrection, whyche whan a marchaunte man hath founde (as ſaynt Paule the Apoſtle dyd) he deſpyſeth al the myſteryes of the law & prophetes and hys olde obſeruauncies wherin he lyued wythout reproche, yea and he regardeth them no better than the parynges of his nayles or chyppes to thintent to wynne Chriſte vnto hym. Thys Chriſte (as Jhon baptiſt wytneſſeth) is the lambe of god which taketh awaye the ſynne of the worlde. Where as before hys commynge we were as ſhepe wanderynge wythout ſheperde but nowe by faythe we be conuerted vnto oure ſhepeherde whych is the onely good ſhepeherde, and vnto the byſhop of our ſoules which is eternal, alwayes mediatour & interceſſour for vs, alwayes preſentyng & offrynge himſelfe for vs. Let vs thã good people folow hys cõuerſation. Let vs beare pacientlye all thynges for the loue of

mat.xiij

The wordes of S Hierom

Ioh.i.

hym,whych hath ſuffered ſo many tribulations and extreme paynes for vs.Let vs not ſynne wyllyngly Let vs not ſpeake any vntrouth,fraude, deception, and lyes.Let vs not curſe yf any ſaye euyll of vs. Let vs not thꝛeaten yf any do greue vs. Let vs re=mytte and commytte all vengeaunce vnto God.Let vs haue remembꝛaunce of the benefytes whyche he hath done to vs by hys glozious paſſion, that we maye be deade wyth hym as to hym, & let vs be moꝛ tifyed by hys ſpirite as to vs. Let vs not lyue no=moꝛe to our ſelues but let vs lyue to hym, whych is our iuſtice,foꝛ we be the ſhepe whych he hath cõuer=ted from wanderynge foꝛth of the ryght pathe from errour and infidelitie vnto fayth. He is our ſhepe=herde let vs folowe hym vnto the paſture of lyfe.He is our byſhop,our mediatour,our interceſſour,oure hoſtie.And how do we feare that we ſhuld not be ex alted?Let vs haue thys fayth that none is refuſed, none goeth awaye wyth out beyng exalted. Who ſo euer hath thys fayth in him cannot peryſche,yea ther was neuer ſo greate a ſynner but that this me=diatour and raunſomer hath ſatiſfied foꝛ hym yf he hath this fayth. Our epiſtle willyth that we vnderſtande this vnto the glozy of hym whych is al vnto vs,by the wyl of the eternal father,to whõ be glozye without ende, in ſecula ſe=culoꝛum.Amen.

The Goſpel on the ſecõde ſonday after Eſter daye The.x. chapter of Ihon.

Thargument

Chꝛiſt

☞ Chriſt is the true ſhepherd.

IEſus ſayd to hys diſciples. I am the good ſhepe herde. A good ſhepeherde giueth his lyfe for the ſhepe. An hyred ſeruaunt, and he whych is not the ſhepherd (neither the ſhepe are hys owne) ſeeth the wolf cōmyng & leueth the ſhepe and flyeth, & the wolfe catcheth, and ſcattereth the ſhepe, the hyred ſeruaunt flyeth, bycauſe he is an hyred ſeruaunt, & careth not for the ſhepe. I am the good ſhepeherde and knowe my ſhepe, and I am knowen of myne. As my father knoweth me, euen ſo know I alſo my father. And I geue my lyfe for the ſhepe: and other ſhepe I haue, whych are not of this fold. Them alſo muſte I brynge, and they ſhall heare my voyce, and ther ſhall be one folde and one ſhepeheerd. .itim ij. Mat. xi. Luke. x. Mat. xi.

IN this Goſpell good people our Lord doth ſhew vs, that he is the true and ryght ſhepherd. And it is good reaſon, for he onely hath geuen hymſelfe vn to the death, and hath quyckened all his ſhepe. He alonly doth nouriſh with his doctrine all his ſhepe wyth ꝑ fode of eternall lyfe. Yf the wolfe doth come (that is the great deuell of hell or any of hys members) he neuer forſaketh hys ſhepe but doth defende and delyuer them from the puiſſaunce and myghte of the enempe, for he is ſtronge aboue all, & is moze myghty then all. And alſo the ſhepe be hys, and he hath bought them wyth a great ꝓyce, whyche is aboue all ꝓyces. He doth loue them accordyng to the ꝓyce, ꝑ is to ſaye moze than any thought can thinke or tonge expreſſe. And he hath not alonly bought them agayne, but he hathe made them and created them

them,they be his owne wo7kes and his owne ſhepe. It is the ſhepherde by whome al thinges hath bene made.Wherfo7e naturally he cannot hate them. He is no fo7getful ſhepherd, but he is a ſhepherd know ynge al, he cannot fo7gette any thynge.Fo7 as the e= ternall father knoweth al,in lyke maner he knowith all.As the father eternal knowyth al in gyuing him all, in lyke maner he knowyth his ſhepe in gyuinge them all.Fo7 he gyueth them liefe,wiſdome,myght. Yea and ſuch liefe,wiſdom,and myght,as is aboue the wo7ld.Fo7 thoſe that be accо7ding to the wo7lde, be but ſhadowes of thē. And by this wiſdom whych ſurmountyth the wo7ld, hys ſhepe doth knowe him. This is the good herdman gyuing liefe to al,know ing all,which is almyghty.But the hyred ſhephard is none ſuch. He doth not dye fo7 his ſhepe.He doth not gyue them liefe. And when the wolfe commyth he doth leaue them.They be not his owne. He hath nother made them no7 yet bought them agayne. He rommyth awaie.He letteth them be loſt,and ſuffereth them to be deuoured wyth the wolfe, and fynally to go into eternall damnation.He is vnmyghty. He is ignorant ⁊ cleane vnlyke vnto the good herdman. The hyred ſhepherd hath but a lytle and a particu= ler flocke. But ꝑ good herdmā hath a greate flocke, he hath the flocke of ꝑ nation of Iſrael ⁊ of al other nations. He hath the vniuerſall flocke, the whych from daye to daye he leadyth ⁊ gatheryth together, fo7 to here hys ſwete voyce and hys holy doctryne, whych is the doctryne of the goſpell vnto the tyme that all the wo7lde ſhalbe but one flocke,and that there ſhulde be but one herdman which is our Lo7d

Ieſu

Jeſu Chriſte, as it is ſayde here. And there ſhalbe made one ſhepecote and one herdman. Now by this parable good frendes we be taught and enformed of the true office of Chriſt, and wherfore he came into thys worlde. Hys office whervnto he was ſent of hys father was to teach vs and alſo to ſaue vs. As touchynge hys doctrine and teachynge, who euer ministred to hys ſhepe more diligently the fode of the euangelicall veritie? All that herde hym ſpeake and preach were aſtonnyed vpon hys doctrine. For he taught them not after the faſhion of the ſcribes and phariſees whych neuertheles were the greate doctours & learned men of the lawe but as one haueynge a wonderfull grace and authoritie. Yea euen his very enemyes were cõpelled to teſtifie of hym that he taught the waye of God in trouth, as appeareth in the.xxij. chapter of Matheu. Neyther dyd Chriſt only teach hys ſhepe, that is to ſaye, thoſe that folowed hym lyke ſhepe that were well nere loſt, but he alſo healed them beſtowynge euen hys very lyfe for them. For I praye you dyd he not dye for our ſynnes? Was it not he only which with his bloude waſſhed awaye the fylthynes of oure ſynnes? Yea doubtles. But who be theſe hyrelynges whyche whan they ſe the wolfe come to deuoure the ſhepe they rũne theyr waye? Surely theſe be thoſe whych preach ꝑ worde and that alſo purely and ſyncerely, but they preach it for lucre, for honoure, for glorye, or for the belyes ſake. Theſe I ſaye be no true herdmen but hyrelynges, for theſe dryue not awaye the rauenous wol-

ues that is to ſaye the deuyll and hys lymmes I meane the Antichriſtes whych perſecute & deuoure Chriſtes flocke, but as ſoone as perſecution & trouble for the worde commeth, anone they are gone. Of theſe do the prophete Jeremy ſpeake, ſayenge: Wo be vnto the ſhepeherders that deſtroye and ſkatter my flocke. I wyll therfore vyſite the wyckednes of theyr ymaginations. It is true that the Apoſtle wryteth. Qui epiſcopatū deſiderat bonū opus concupiſcit, that is to ſaye: He that deſyreth an ouerſyght or a cure ouer a flocke (whych after the greke worde is called a byſhopryche) coueteth a good worke. Lo ſayeth ſaynt Jerome wrytynge to Oceanus) the Apoſtle calleth a byſhoprike a worke and not a dignitie, a laboure and not a deyntenes, a worke wherby thrugh humilitie he muſte be lowly & not to ſwelle in pryde. For a byſhop or curate muſt be fautles, ſobre, full of good doctrine, not gyuen to foule and fyl thy gaynes, but meke, diligent, full of charitie accordynge to the exemple of Chriſt the hygh and ſupreme ſhepeherde of all and the ſhepeherde of ſhepeherdes whych as thys Goſpell ſayeth gaue hys owne lyfe for the ſauegarde and healthy of hys ſhepe that is to ſaye of all vs that folowe and beleue on hym. Wherfore my brethren and ſyſters to conclude how happy be we for to haue ſuche a herdman & for to know to loue, to folowe, to heare hys ſwete voyce that gyueth lyfe, to heare hys doctrine, to be refectioned & fedde wyth the meate whyche gyueth euerlaſtynge lyfe, to haue wyſedome and myght that ſurmounteth the worlde by the ſayd our herdmen, lyghtenyng vs in hym by fayth, drawynge vs to hym by hope, & inflamynge

Ier. xxiij

Epiſcopatus quid ſit.

Saynt Hierom

ſtampynge vs by charitie. Vnto hym therfore be glo-
rye in all the nations wythin the compaſſe of ỹ erth
for euer and euer. Amen.

The Epiſtle on the.iij.ſonday after Eſter. The fyrſt
epiſtle of ſaynt Peter the.ij. Chapter.

Thargument.

☞Peter exhorteth to laye aſyde all vyce, to ab-
ſtayne from fleſhly luſtes and to obeye worldlye
rulers.

DEarely beloued brethrē, I beſech you as ſtraū gers and pylgrems, abſtayne frō fleſhly luſtes, Gala. v.
which fyght agaynſte the ſoule, and ſe that ye haue Ro.xiij.
honeſt conuerſaciō among the Gentils, that where
as they backbyte you as euyll doars, they maye ſe
your good workes, and prayſe God in the daye of Mat.v.
viſitation. Submytte youre ſelues therfore vnto al
maner ordinaūce of man for the Lordes ſake, whe Ro.xiij.
ther it be vnto the Kynge, as vnto the chiefe heed: Tit.iij.
other vnto rulars, as vnto thē that are ſent of hym,
for the punyſhemēt of euyl doars: but for the laud
of them, that do well. For ſo is the wyll of God,
that wyth well doynge ye maye ſtoppe the mou-
thes of folyſh and ignoraunte men: as fre, and not
as hauyng the libertye for a cloke of malicioufnes,
but euen as the ſeruaūtes of God. Honoure al men. Ro.xij.
Loue brotherly feloſhyp. Feare God, honoure the
Kynge. Seruauntes obey your maſters wyth feare,
not onely yf they be good and courteous: but alſo
thoughe they be frowarde. For it cometh of grace
in Chriſt Ieſus our Lorde.

THys Epiſtle, good chriſtian bretheren & ſyſters is very excellent and notable. For in it is handeled the ſecond part of Chriſtianitie that is to wit, how in thys lieke after we haue ones receyued and taken the euangell or glad tydynges of oure ſaluation(whych thyng we call commonly in englyſhe a goſpell)we ought to lyue. In the proceſſe that goeth before thys epiſtle, ſaynt Peter taught and ſhewed ȳ other parte of Chriſtianitie,whych is of fayth and howe we ought to beleue the goſpell and alſo how we be edified and buylded vpon Chriſt the corner ſtone,wheras before that tyme we were the chyldren of vengaunce and as abiectes and caſtawayes in gods ſyght but nowe we be made the chyldren of God by Chriſt. Whyche treaſure truly ſaynt Peter doth extolle and lyfte vp wyth prayſes aboue meaſure,ſo that it were well with vs, if after the knowlege of ſo greate ryches we myght be lycenced forth with to departe out of thys miſerable lyfe. But for aſmoch as we dye not by and by after the receyuing of ſo greate commodities & felicities,therfore nowe doth ſaynt Peter teache vs how and by what meanes we ſhuld lyue here in erth that we dye not eternally. For Satan our mortal ennemy neuer ſlepeth but euer watcheth that he maye eyther quite and cleane plucke vs frome gods worde, or at leſt waye that he myght wery vs and make vs slauthful and negligent in doyng of good workes. For aſſuredly it commethe ſo commenly to paſſe, that forthwyth when we heare by the preachyng of the goſpell, that we be ſet at pear wyth God & iuſtified in hys ſyght by only faith in him,then noman wil do any longer

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any goodnes at al, whych thynge no doubte chaunced euen in ſaynt Peters tyme. By reaſon wherof he toke occaſion to wryte theſe thynges concernyng the inſtitution of the chriſtian liefe. As though this holy Apoſtle Peter wold ſay. Good brethern ſyth ye haue now receyued the goſpell, and ſyth ye be iuſtified by fayth in Chriſt, now it ſhalbe very good and neceſſarie for you to goo about to redreſſe your maner of lyuing, and to abſteyne from carnal and fleſhely deſires and luſtes. But it is an horrible thyng to be ſpoken, that fleſhly diſires and luſtes do not ceaſe no not in the iuſtified perſons. Yea we ſe by daily experience that then more and more carnall deſires do breake forth, not bicauſe this faulte commeth by the goſpel, as many ennemyes of the Goſpell and pappyſtes blaſphemouſly do allege, but bycauſe Satan is the ennemy of the goſpel and of the iuſtice whych the goſpell teacheth. He doubtles neuer ſlepeth though we ſlepe neuer ſo ſoūdly & careleſly, but lyke a rorynge lyon he runnyth and leapeth about, ſeakyng whome to deuoure as thapoſtle S. Peter doth teſtifie in the ende of this firſte epiſtle. i.pet.v. But forasmoche as the power of deſires and luſtes is ſo greate yea & that after iuſtification receyued, ſaynt Peter vſeth certein warlyk wordes wherwith he expreſſeth the ſtrength and power of theſe carnal & worldly deſires, which he ſayth do warre againſte vs and (as the greke worde purporteth) do dayly exercyſe with vs a pyched felde, whych thyng the ſcripture otherwhyles calleth the conflycte of the fleſhe and of the ſpirite, agaynſt whych no outwarde workes can do any good. As the holy fathers alſo haue militant

The occaſion of thys epiſtle.

Note thys exemple of ſaynt Hierom

confeſſed and complayned of themſelues. For ſaint Hieron hymſelfe when he ſought euery where a preſent remedy agaynſt the deſyres of the fleſhe, at laſt after longe delyberation departed into the woode, truſtynge that by thys meane he ſhulde eſchue and ſhake of from hym hys carnal and fleſhely deſyres, but it wolde not be, for euen in his very myſery and veration of hys body whych he toke vpon hymſelfe for that purpoſe, he yet thought he ſatte at Rome amõges the Romane ladies and fayre wenches, and that he daunced wyth them. Wherfore ſyth here in thys lyfe it is not in our powers vtterly to do awey carnall deſyres: the holy fathers and prophetes deſyred wyth hygh lamentation that they myghte be lycenced to departe out of thys vale of teares to the heauenly and perfyte ioyes. For here they thought themſelues onely ſtraungers and as pylgrimes or wayfarynge men. Wyth whych thynge thapoſtle Paule in hys ſeconde epiſtle to the Corinthians doth wonderfully well declare, wrytynge on thys wyſe. We knowe, ſayeth he, that yf our erthy manſion of thys dwellynge were deſtroyed, we haue a buyldynge of God, an habitation not made wyth handes, but eternall in heauen. And therfore ſyth we deſyrynge to be clothed wyth our manſion whych is from heuen, ſo yet yf that we be founde clothed and not naked, and ſo forth. Now, ſuche ſtraungers S. Peter here wylleth vs to be, whyche ought continually to loke vp, to contende, and laboure thyther, ſettynge aſyde all earthly thynges, all cares and worldly deſyres, and euer to ſtande redy in hope to be delyuered out of thys our earthly tabernacle or hoſtrye, and to en-

ij.cor.v.

ioye

loue the euerlaſtynge inheritaunce. Howbeit yet in the meane ſeaſon, good people, we teache not (as do theſe Anabaptiſtes) that he that hath ryches, ſhulde caſt them awaye, but that he cleaue not in harte vnto them, lyke as other places of holy ſcripture do teach vs and namely thys pꝛeſent epiſtle of S. Peter, whych by a ſimilitude of ſtraungers oꝛ pylgrimes, doth declare vnto vs, that in ỹ hoſtrye of thys pꝛeſent woꝛlde, we ſhulde be in loue with nothynge, we ſhulde vaynly & ambitiouſly require nothynge, that is in our hooſtes houſe whych is the woꝛlde, euen none otherwyſe, than a ſtraunger, a pawmer, oꝛ wayfarynge body doth, whych knoweth ỹ nothinge in hys ynne oꝛ lodgynge doth pertayne vnto hym, but only maketh haſt homewarde into hys owne cõtrey. Now they whych be in loue & admiration with any thynge in thys woꝛlde, they can not be called ſo renners, ſtraungers, oꝛ pylgrimes, but cytizens and inhabitauntes of thys woꝛlde. Wherfoꝛe it is great folly now amonges chꝛiſten men to be in loue wyth the thynges of the woꝛlde, & to ſeke pleaſure in carnall deſyꝛes, ſyth ſuche thynges belonge nomoꝛe to chꝛiſtians. But I pꝛaye you what vyces doth ſaynt Peter cal here deſyꝛes? Surely not only thoſe groſſe faultes, but alſo ỹ inwarde croked affections, which doubtles be the very cauſes of thoſe outwarde and groſſe vyces. Saynt Peter therfoꝛe wꝛytyng eſpecyally to the Jewes whych were diſperpled abꝛode in dyuers countreyes and by them vnto vs Engliſhe men and to all others ryght tẽderly exhoꝛteth them (callynge them hys mooſt derely beloued bꝛethꝛen) to abſteyne as foꝛeynners and pylgrymes, from all

what be carnall deſyres.

fleſhly

fleſhly luſtes, that is to wit, all vices, whyche of nature do ſtycke to the fleſhe, whych vices do kepe continuall warre and batell agaynſt the ſoule and ſpirite of mā that euer moze tendeth and laboureth to do the wyll of God. And he wylleth them that they haue honeſt conuerſacion amonges the Gentyls oz paynems whych woꝛſhipped falſe Goddes amonge whome at that tyme when ſaynte Peter wꝛote thys epiſtle the chꝛiſten men lyued. Saint Peter therfoꝛe wyll not that chꝛiſten men ſhulde departe from the paynyms, but that they ſhulde lyue honeſtly amōges them, to thintent that where as they backbyte them as cuyll doers, they myght ſe theyꝛ good woꝛkes & myghte pꝛayſe and gloꝛifye God in the daye of viſitation, that is to ſaye, that the paynyms beynge moꝛe ryghtly inſtructed and taught by the honeſte lyfe of the chꝛiſtians, myghte by gods viſitation be called alſo to the Goſpell and ſo to haue a better opinion and iudgement of gods woꝛde, whych thynge in dede came to paſſe in the pꝛimatiue church by the godly exemple of the good Apoſtolicall fathers and chꝛiſten people in Rome and els where. Where as now the paynims and infidels as be turkes & Jues be rather plucked frome the Goſpell then allured vnto it by the exemple of thoſe that woll neuertheles be called the ſucceſſours of Peter and Paule and ꝑ vicares of Chꝛiſt. Wherfoꝛe it is to be feared, leſte God wyll viſite them, not by heappynge vpon them hys benefytes and graces whych they refuſe & neglecte, but by pourynge vpon them hys iuſte yꝛe and vengeaunce accoꝛdynge to theyꝛ deſertes. Be you ſubiecte therfoꝛe good chꝛiſten people to the woꝛde

In the daye of viſitatiō

of

of God. Obeye hys commaundementes preſcribed in the ſame. Let your lyght ſhyne before mē and namely before the proude Phariſees & infidels (whych thynke there is no God) that they may ſe your good Mat.vij.
workes and honeſt conuerſacion and glorifye your father in heauen. Submytte your ſelues, accordyng to Peters counſayle here, vnto euery humane creature, that is to ſaye, vnto all maner ordinaunce or power whych humane creatures do adminiſter, and that euen for the Lordes ſake. For it pleaſeth the Lorde ye ſhulde ſo do, leſt your conſcience ſhulde be polluted and defyled wyth ſynne thorough diſobedience. And euen here maye ye lerne good people that when ye obeye the publyke ruler and magiſtrate ye do pleaſe God by thys obedience. Be obedient therfore ſayth S. Peter whether it be vnto ỹ kynge as vn to ỹ chefe head, or vnto rulers as to thē ỹ are ſent of hym for the punyſhmēt of euel doers. And ſurely as Ro.xiij
wytneſſeth S. Paule, whoſoeuer reſyſteth power, reſyſteth the ordinaūce of God. For he is the miniſter of God to take vengeaunce on them that do euell. Wherfore ye muſt obeye (ſayth Paule) not only for feare of vengaunce, but alſo bycauſe of conſcience.

For as it folowyth here in the text ſo is the wyll of God, that with well doing ye may ſtoppe the mouthes of folyſhe and ignorant perſons, whych oftentymes iuge ſuch thinges as they vnderſtand not, and whych eſteme the goſpell and the worde of god by the maners of the goſpellers (whych of humayne frayltie maye tymes do fal into fowle vices) and do not eſteme it by the owne proper nature. Wherας Rom.i.
in very dede it is the power & vertue of God to the

helth and ſaluation of al them that beleue. Let vs then good chriſten brethern ſo be free and vſe the libertie of the goſpell, that we haue it not for a cloke of malicioufnes, worknyng (vnder the pretence of it) all naughtynes accordyng to our foule luſtes and deſires, as many goſpellers and euangelicall brethren do, which be in dede no goſpellers but bablers no trewe brethern but falſe brethern, no chriſtians but antichriſtes and ſklaūders to gods holy worde. Let vs then be no feyned chriſtians, but ryght chriſtians and ſeruauntes of God. Let vs honoure and haue in reuerence all men. Let vs loue fraternitie not fraternitie of monkes, fryers, nunnes, and ſuch other cloyſtered & diſguyſed people whych vnder ꝑ cloke of fraternitie deuoured poore wydowes houſes & the lyuinges of other in their fratryes, & of whom the chriſten people were fowly mocked and ſeduced while they perſwaded them that they could not do better then be of their brotherhode or fraternitie, whych in dede was nothyng elles but a ſwarme of ydle dranes that lyued not by the ſwette of their face (as gods commaundement wylled them) but by other mens labours vnder the pretence of longe prayer, but let vs loue ſuch brotherhode and fraternitie as gods worde alloweth, whych is, ꝑ we ſhulde loue one an nother after a gentle and chriſtian maner, al lordlines and proude lokes layde downe, and when we make a dyner or feaſt, not to call the ryche whych may quyte vs agayne but our poore chriſten brethern and ſyſters whych cannot acquite vs, but our father in heuen ſhal acquite it vs. This is the fraternitie or brotherhode that Chriſt alloweth and

Fraternitie.

that

that ſaynt Peter doth here ſpeake of. Let vs then feare God whych doth proſpere our obedience and helpeth vs that we maye truly honour all men, that we may loue brotherhode and gyue due honour to our kynge whych is our ſupreme hedde next vnder Chriſte none excepted, neyther biſhop of Rome nor other. For if there were, ſaynt Peter wold not haue paſſed it ouer wt ſilence. Neyther is it to be thought that Peter which was one of Chriſtes Apoſtles and chat of the chefeſt knewe not the biſſhop of Romes power or his own power. He agnized no ſuch ſupremacie as the biſhoppe of Rome doth chalenge vnto him as S. Peters ſucceſſour. Saint Peter byddeth vs here feare god and honour the king. If the biſſhop of Rome were to vs honoured next God and before kynges, why doth ſaynt Peter ſet the kynge nexte God? Yea why doth he ſpeake nothynge at all of the byſhop of Romes authorite? So ye ſe good chriſten people that ſaynte Peter maketh nothynge wyth the byſhoppe of Rome, and yet he ſayeth he is hys ſucceſſour. But what ſhulde I ſpeake more of thys mater? I doubt not but lōge ago there is none of you but regardeth the byſhop of Rome none otherwyſe then an other byſhop in hys byſhoprycke ought to be regarded. Let him medle with his owne flocke, with vs he hath no thing a do, any otherwiſe then one chriſten man hath to do with an other. Let vs therfore charitably pray for him that he may execute his office in his owne dioceſe and not entre into other mens officies. Let vs thā honour our kinge next vnto God as our ſupreme hedde accoȝding to S. Peters counſayle in this epiſtle, and accoȝding

to the aduiſe of ſaynt Paule in the place beſoze alle-
ged. Let alſo ſeruauntes obey theyr maiſters not
only if they be good & courteouſe, but alſo thoughe
they be froward, not doynge ſeruice to the eye(as
Ephe.vi Paule ſayth wryting to the Epheſians(and as they
do that go aboute to pleaſe men,but as the ſeruaū-
tes of Chriſt,doing the wyll of God from the harte
with good will,ſeruinge the Lord and not men. For
it is then thanke worthy,ſayth ſaynt Peter. Hither-
to haue I briefly declared vnto you the meanyng of
this Epiſtle. Now therfore good people if ye wol be
true chriſtians, if ye woll be true feithfull perſons,
booſt not of your feyth in wordes only, but declare
in youre dedes and workes that ye haue the feith of
Chriſt. Shewe your beleue in ſuch workes as thys
Apoſtle ſaynt Peter doth here exhort you vnto,and
then ſhal we beleue that you haue the right beleefe &
fayth in Jeſu Chriſt,which in whom ſo euer it is in,
can not but fructifie and bryngе forth fruct euen as
mat.xiij ſede doth that is ſowne in the good grounde, ſome
an hundreth folde ſome ſyxty fold ſome thyrty folde.
And this feyth ſhall iuſtifie you and make you the
chyldren of god and inheritours of his heuēly kyng
Math. dome which was prepared for you before the begin-
xxv.. nyng of the world by the father of heuen, to whome
with the ſonne and holy gooſt be glorye and prayſe
eternally.

The Goſpell on the thyrde ſondaye after Eſter.

The.xvi.chapter of Ihon.

Thargument

☞ Of the ſpiritual raigne & kyngdom of Chriſt.

Jeſus

IEſus ſayd to his diſciples. After a whyle ye ſhal not ſe me, and agayne after a whyle ye ſhall ſe me, for I go to the father, Then ſayd ſome of hys diſciples betwene themſelues: what is thys that he ſayeth vnto vs, after whyle, ye ſhall not ſe me, and agayne after a whyle ye ſhall ſe me, and that I go to the father? They ſayd therfore: what is this that he ſayeth: after a whyle? we can not tell what he ſayeth. Ieſus perceaued that they wolde aſke hym, and ſayd vnto them: Ye enquyre of thys betwene youre ſelues, becauſe I ſayd after a whyle ye ſhall not ſe me, and agayne after a whyle ye ſhall ſe me. Verely verely I ſaye vnto you: ye ſhall wepe and lament, but contrary wyſe, the worlde ſhall reioyſe. Ye ſhall ſorowe, but your ſorowe ſhalbe turned to ioye. A woman whan ſhe trauayleth, hath ſorowe, becauſe her houre is come. But as ſone as ſhe is delyuered of the chylde, ſhe remēbreth no more the anguyſh, for ioy that a mā is borne into the world. And ye now therfore haue ſorow: but I wyl ſe you agayne, and your hertes ſhal reioyſe, and your ioye ſhall no man take from you. Ioh.vij. Ioh.xx.

IN the Goſpell of thys preſent daye (good chriſtē people) it is fyrſt to be conſydered & marked, how Chriſt ſheweth hys louynge diſciples of hys croſſe and paſſion that he ſhulde ſuffre for the redemption of the worlde, and alſo of hys moſt glorious vpryſynge agayne from death to lyfe. And furthermore how and in what wyſe by hys vprysyng or reſurrec

 tion

tion he ſhulde cõmence hys raigne and haue acceſſe to hys father. And aſſuredly the preachyng and ſoze ſhewynge hereof was ryght neceſſary to the Apoſtles of Chriſt to be often made and dzyuen into theyr heades. Foz the fleſh (as Chriſte ſayeth hymſelfe) is weake, and agayne the articles of oure religion be ſuche that they ſurmount the ſklender capacitie of mans wyt neyther can they eaſely be perceyued.

Thys is the cauſe why Chriſt lyke a faythful mayſter neuer ceaſeth to dzyue into hys diſciples heades the ſũme & cõtent of our fayth, to thintent he myght fully execute thoffice that he came foz. Now thys is hys ſentence and mynde whych he declareth to hys diſciples, Wythin a lytle whyle O you my louynge ſcholers and diſciples I ſhalbe betrayed vnto the Jues, as I haue often tymes heretofoze ſhewed vn
Mat. xij to you that I ſhulde be condemned, ſcourged, bobbed and at laſt nayled to the croſſe. And foz aſmuch as euen lyke as Jonas was in the whales bely thze dayes and thze nyghtes I muſt in lykewyſe be buryed in the grounde foz the ſpace of thze dayes and
Chriſtes raigne. thze nyghtes: Therfoze foz a lytle whyle in dede ye ſhall not ſe me. But agayne after a lytle whyle, that is to wyt, the thyzde daye after whan I ſhall ryſe agayne ye ſhall verely ſe me, how be it that ſhall not be longe, foz I muſt awaye to my father and begyn
Ephe. i. & vnto hym my ſpirituall raygne. Lo my deare frendes
and.iiij. vnto ſuch wozdes Chriſte teacheth hys apoſtles what maner thyng his kyngdõ ſhuld be & how ỹ cõmyng is to ỹ ſame. Aſſuredly ỹ kingdõ oz raigne of Chriſt is none other thynge thã that Chriſt hath cõquered the wozld, ſyn, death, ſatã, & hell, & furthermoze hath

taken

taken of his father all power both in heuen and in erth in ſuch ſort as henſforth he is to be ꝑ moſt puiſ- Pſal. iiij
ſaunt and mighty kinge ouer the mount Sion, lea-
ding and gouerning his ſubiectes with the holy ſpi
rite of comforte. Into this his kingdom it behoued
hym to entre by the croſſe, by ſheding of his mooſte
precious bloude and by death, euen as the prophete
Dauid longe before had prophecied of him, ſayeng,
he ſhall drynke of the floude in the waye, and there- Pſa. cix.
fore he ſhall lyft vp his heade. Now this ſpirituall
kingdome was not moche knowne to his apoſtles.
For they thought rather that the kingdom of Chriſt
ſhulde haue ben a worldly and an outwarde kyng-
dome whych thinge they ſtyl loked for, vntyl the ſpi-
rite was gyuen them whych taught them the know-
lege herof, and how they ought to come vnto it and
to gette it, and how to perſeuer and continue in the
ſame. If we therfore good brethren and ſyſters be
lykewiſe mynded to entre into thys kingdome, and
by Chriſt to vanquyſh ſynne, death, Satan, and hel:
we muſt nedes acknowlege and take Chriſt for oure
Lorde and ſauiour, for our kinge and hyghe biſhop,
faſtelye beleuing that we be reconciled and made at
one agayne with the father of heuen by his bloude
and in ſuffering and doinge the thinges that Paule i.tim. ii.
ſpeaketh where he ſayth. If we ſhall ſuffer togither
with him: we ſhall alſo reigne with him.

Seconde, we haue here (good people) an exemple An exẽ-
of oure ignorannce and blyndneſſe and that in tha- ple of
poſtles. For loke how lytle they attayned the myſte- our ig-
ry of the goſpell wythout the holy gooſt: ſo lytle can norance.
we alſo attayne by oure owne powers to iuſtice or

ſoule

ſoule healthy. But harke̅ your ſelues out of the very texte the rudenes or ignorance of the appoſtles. Chriſt had ſhewed them that after a litle whyle they ſhulde not ſe hym, & agayne after a lytle whyle they ſhulde ſe hym agayne for he muſte go to hys father. This muſt nedes be vnderſtande of his death and reſurrection and of his ſpiritual kyngdome. For aſ-
what it is to go to the father. ſuredly to go to his father is nothinge elles, but to fulfyll all thynges (as it is declared in the.v.chapi. to the Epheſians) and by hys holye gooſte to exalte glorifie & ſaue mankynde, or (to ſpeake the wordes of ꝑ prophete) dona dare hominibus to gyue gyftes to men. But I praye you, how do thapoſtles vnderſtande thys? They talke and conferre wythemſelues what meaneth that he ſayeth, after a whyle ye ſhall not ſe me: and agayn, after a whyle ye ſhal ſe me, we knowe not (ſaye they) what he ſpeketh. Lo my frendes the apoſtles do here confeſſe theyr ignorance and that they atteyne not to ꝑ wordes that he ſpake albeit he had ſpoke̅ often tymes before of hys croſſe deathe and reſurrection vnto them. Wherfore I do not a lytle wonder, what theſe men meane whyche fyghte ſo ſtrongly for the defence of theyr owne naturall and carnall power ſyth they ſe here ſo manyfeſtly ꝑ the apoſtles themſelues whyche had Chriſte ſo moch conuerſaunt amonges them could not by theyr owne mere power before the holy gooſte came vnto them, vnderſtande the ſpirituall kyngdome of Chriſte. So that it manifeſtly appeareth that while they woll be doctours and teachers of other, they be them ſelues full of all blyndenes and ignorance.

Thys therfore is the ſumme and effecte of thys

place

place, that the fleſh in ſuche thynges as perteine to iuſtification can do no good, onles the holy goſt be-yng communicate by the woꝛd be receiued and had. For as the pꝛophete Jeremy recoꝛdeth, they ſhalbe taught of God and not of themſelues. Ier.xiij.

Thyrdly Chꝛiſte doth pꝛeuent his apoſtles when he eſpyed them not to attcine his woꝛdes and that they wold aſke him the meanyng of the ſame, ſayeng vn-to them in thys wiſe. Of thys ye do queſtion amon-ges youꝛ ſelues that I ſayd a litle and ye ſhall not ſee me and agayne a lytle and ye ſhall ſe me. Uerely verely I ſaye vnto you ye ſhall wepe and lamente, but the woꝛlde ſhal reioyce. Ye ſhal ſoꝛow but youꝛ ſoꝛowe ſhalbe turned into ioye. Lo how Chꝛiſt ten-dereth his apoſtles, he ſhaketh them not of foꝛ theiꝛ rudenes and ignoꝛaunce but moſte gentlye inſtruc-teth them, ſhewinge them howe his foꝛmar woꝛdes ought to be vnderſtand, ſayenge vnto them in thys wiſe. Ye ſhall wepe and be ſoꝛy but why? bycauſe ye ſhall ſee youꝛe Loꝛde and mayſter appꝛehended and take nayled vpon the croſſe and put to death. Then ſhall calamitie and ſoꝛow begynne, and pꝛincipally this ſhall trouble you, that the woꝛld ſhal reioyce at youꝛ aduerſitie and youꝛ mayſters aduerſitie. And euen as Chꝛiſt had ſpoken, ſo it came to paſſe concer-nyng both hys owne croſſe affliction and heuines & alſo his apoſtles. Foꝛ do ye thynke yt a lytle croſſe vnto hym when ꝯ he was reuiled and vpbrayded of the Jues ſayeng vnto hym, let God delyuer hym if he woll haue hym? I omytte and paſſe ouer with ſi-lence the thing that he himſelf complayneth of wher he ſayeth by his pꝛophet Dauid, I am a woꝛme and Croſſe & pſecutiõ Pſa.cxx

not a man a laughing ſtocke or an obprobrie of men and the refuſe of the people. As many as behold me mocke me, they ſhake their hedes at me. What is thys but to caſt Chriſt into trouble and heynneſſe & not only hym but alſo hys apoſtles and louyng frēdes, whyche kept hym company? And albeit Chriſte dothe ſpecially in this place ſpeake of the tyme of his owne croſſe whych ſhulde be the occaſion of weping and mournyng to his apoſtles, yet hys mynde was hereby to ſhewe what ſtate and foꝛtune is to be loked foꝛ in thys woꝛld vnto all true chriſtiās. True chriſtians no doubt can not but ſuffer in this woꝛld moch diſpleaſures and perſecution, wheras the wicked perſons and ſuch as care neither foꝛ God noꝛ deuell make good chere and lyue accoꝛding to their
Prou.iij hartes eaſe. Hereunto agreeth Salomon in his pꝛouerbes ſayeng. Caſt not awaye the chaſtiſement of the loꝛd. Laye ſe how Chriſt inſtructeth his apoſtles and armeth them with pacience to abyde and ſuffer thobprobriouſe woꝛdes ſcoꝛnes and perſecutions of the wicked perſons and Antichriſtes. And that he willeth the apoſtles to do, the ſame he commaūdeth and ſpeaketh euen vnto vs ſo many as wolbe hys diſciples and folowers.

Sorowe turned to heuynes.

Fourthly foraſmoche as Chriſte hath tolde hys apoſtles of the ſoꝛowe and heuines & of the perſecutions that ſhuld happen vnto them foꝛ hys ſake: he nowe agayne doth comfoꝛte them declaringe vnto them what ſhall happen after ſuch ſtoꝛmes of affliction. Your heuines ſayth he ſhalbe chaunged into ioye, as who ſhulde ſaye the woꝛlde as ſone as they ſhal haue kylled me woll thynke they haue won the

ſpurres

ſpurres & that they haue put me downe, but it ſhall not be ſo: for & thyrde daye after ſhall I ryſe agayne from death maugre theyr heades. I ſhall comforte you, and in your heupnes pacifie you, & make you gladde. And albeit, after that tyme alſo ye muſt ſtyll ſuffre moch wronge and reproche for my name and for the goſpel ſake: yet your affliction & croſſe ſhall not laſte longe, but eternall ioye ſhall anone enſue & folowe. In exemple of thys thynge I wol ye take in a woman that traueleth with chylde: A woman whā ſhe traueleth ye know is in heupnes & payn, for her houre is at hande. But aſſone as ſhe hath brought forth into the worlde a chylde & is delyuered, ſhe remembreth no more her payne and greife for the ioye ſhe hath of the chylde that is borne into the worlde. The parable of the trauelynge woman.

In ſemblable wiſe ye be nowe ſadde and heuy for my departure, but I ſhal come ſee you agayne, and thā your hartes ſhal leape for ioye & no man ſhalbe hable with all the diſpleaſure he can do you, to take awaye thys your ioye from you. Aſſuredly (my frendes) thys ſimilitude whych is here brought forth of Chriſt, is exceedingly comfortable. For fyrſt of all yt ſheweth that perſecution trouble and croſſe muſt as ſurely folowe the confeſſion of the goſpell, as it is ſure that a trauelyng woman cannot bringe forth her chyld without ſorow and griefe, but in the meane ſeaſon the Chriſten man thorough the word of God muſte nedes afterwarde haue greate comforte and ioye. Furthermore this trouble croſſe affliction and perſecution of the true chriſtians ſhall not be continuall and euerlaſtinge, but it ſhall endure but for a ſeaſon. And on the contrary parte the worlde ſhall

ioye for a ſeaſon. But their ioye ſhal not longe laſte as Chriſte himſelf in an other place witneſſeth wher
Luc.vi. he ſayth: Wo be to you which laughhere, for ye ſhal wepe and lamente. Albeit in very dede the chriſtian man ſhall not be cleane voyde of ioye in this worlde but what ioye is thys? I woll (ſayeth Chriſt) ſee you agayne, and your hartes ſhal ioye and no man ſhal take your ioye from you. Undoubtedly the ioye that Chriſte here ſpeaketh of is the gladnes and peace of conſcience that the true chriſtians ſhall haue in asmoche as they knowe that God ſhalbe merciful vnto them throughe Chriſt and ſhal kepe and preſerue them into euerlaſting liefe whych was prepared for them before the worlde was made as Chriſt hymſelf witneſſeth by the father of heuen. To whome wyth the ſonne and holye ghoſt be thankes &c.

The Epiſtle on the .iiij. ſonday after Eſter daye. The .i. chapter of Iames.

Thargument.

☞Saynt Iames ſheweth that Gods worde is an heuenly gyfte and howe it ought to be receyued.

Moſt derely beloued brethren, euery good gyft and euery perfect gyft, is from aboue, and cō methe downe frome the father of lyghtes wythe whome is no variablenes, neyther is he chaunged vnto darkenes. Of his owne will begate he vs wyth the word of trouth, that we ſhulde be the firſt frutes of his creatures. Wherfore (deare brethren) let euery man be ſwyfte to heare, ſlow to ſpeake, ſlow

to

to wrath. For the wrath of man worketh not that whych is ryghteous before God. Wherfore laye a parte all fylthynes and ſuperfluitie of malyciouſnes, and receaue with mekenes the word that is graf ted in you whych is hable to ſaue your ſoules.

The holy Apoſtle ſaynt James (good chriſtian bzethzen and ſyſtres) in the epiſtle of this daye doth fyrſte open and declare vnto vs the cauſes of gods wozde frome whence it commeth, and then he commendeth and ſetteth oute the authoritie of the ſame as a meane oz inſtrument, whereby thzoughe new birth oz regeneration we be the chyldzen of god and as ſaynt James here ſpeaketh the firſte frutes of gods creatures. As towchyng the cauſes of gods wozde, ye ſhall vnderſtande that the goſpell oz wozd of God is no humaine thinge, it is the wozd neither of Emperour, Kinge, Pzince, Duke noz othez tempo rall ruler, neither is it any meritorious wozd whych cã chaũce vnto vs foz our own deſeruinges oz meri tes, neyther yet is it an vnpythy weake oz vnperfect wozd whych eyther of it ſelfe is not ſtronge ynough, oz nedeth any other wozde to the perfection and ac complyſhement therof, but it is a diuine oz heuenly wozde a good gyft of God and perfecte, that is to ſaye whyche hath almyghty god foz authour of yt, whych god gyueth of his mere grace and fauour & whych is ſtronge and full of efficacie and power ac cozding to ſaynt Paule whych ſayth it is the power of god to the helth and ſauetye of all ſuch as beleue Rom i. the ſame. It is perfecte foz aſmoche as it neither ne deth any other wozd neyther yet can it ſuffre any o-

ther to be matched with it. Nowe al thys tendeth to this purpoſe and intent, that ſaynt James woll cõmende and ſet forth vnto vs the authoritie of gods worde, leſt by errynge and ſtrayeng out of the waye we myght happen to deceiue our ſelues thynkyng it ynough & ſufficient to heare the worde of god wyth out any maner of regeneracion and newe lyefe. For the worde is a farre greater thyng, it is euen an heuenly diuine good and perfecte gyfte whych cõmeth from aboue euen from the father of lyghtnes, wyth whome is no tranſmutation of lyght and of darknes, neither can he ſuffer that we ſhuld mengle our dreames and darknes with his lyghtſome worde, I meane our owne inuẽtiõs, our blindnes, our careles maners, our carnal lybertie, our cuel liefe & ſo forth. We be alſo here admoniſhed and taught of the final vſe of gods worde & wherfore it ſerueth. Yt ſerueth doubtles, that by it we ſhulde be regenerate and be made the fyrſte frutes of the creature of god, whych cometh not of oure owne deſeruynges, but it is the worke of god the father, whych doth renewe and regendre vs wythe ỹ worde of trouth that we maye be the fyrſt frutes of hys creature. Saynt James therfore in thys place wylleth vs to ſette aſyde and laye downe all ſecuritie and ſlauthfulnes towardes the worde of god, and that we ſhulde praye god that he woll voucheſaue to open & diſcloſe vnto vs the vnderſtandynge of hys worde, and that he wolle gyue vs alſo encreaſe in the ſame, that we maye heare the worde wyth frute, vnderſtandynge it, and beynge regenerate therby, might be made the fyrſt frutes of ỹ creature of god. Do not then erre my dere bretherẽ

Nolite errare.

as

as thoughe it were inoughe only to heare the wor-
de of god and not to vnderſtande it wyth the harte,
not to catche holde of it by faythe, not to worke well
outwardlye. Euery good and perfyte gyfte is from
aboue, that is to ſaye, the worde of god is perfyte, it
nedeth none other worde to ſtey it, & to make it per-
fyte. Yea thou cãneſt neither take it nor vnderſtãde
it perfytly, onles it be gyuen the of god. Yt is of it
ſelfe moſte perfyte, and it is it alſo whych onlye can
make vs perfyte. Yt procedeth frome the father of
lyghtes, that is to wytte from god whych is ỹ only
cauſe of all lyght in ſuch ſorte that ỹ thynge whych
we ſe in vnderſtandynge the worde, is of god. Yt is
alſo the gyfte of god that hys worde dothe lyghten,
for the father is of hymſelfe lyght. wyth whom is
no variablenes nor chaunge into darkenes, that is
to ſaye, he can not abyde nor ſuffer that the lyght &
darknes ſhuld be confounded or myngled togither.
For he is the father of lyght only, and not of darke-
nes, Neither can he ſuffer that we ſhulde glorye and
bragge of his worde as of a gyfte and in the meane
ſeaſon do the workes of darkenes. And by this the
apoſtle ſaynt James doth moue vs from euyl wor-
kes by therexemple of god whyche is intranſmutable
and inconuertible that is to ſay he is not now light
now darkenes. And therfore ought not we to folow
both lyght and darknes togither. For wyllyngly be
gatte he vs wyth the worde of his trouth, that we
ſhulde be the firſt frutes of his creature. As though
ſaynt James wold ſaye. Bicauſe god hath regene-
rate vs by the word of trouth that we might be now
hys

his firſt frutes, then ſeing we be his firſt frutes, it be-
commeth vs not to folow the darkenes, it becõmeth
vs no more to leade oure lyefe in vyce and naughti-
nes: but it behoueth vs to be doers & not only hea-
rers of the word. In that he ſayth, voluntarily, or of
Volun-tarie, his owne will, he excludeth merite. It is called the
word of trouth alwel becauſe of it ſelfe & of the own
nature it is true as becauſe it maketh other true.
Secondly. Ye ſhal diligently note and marke (good
people) that thappoſtle James in the latter parte of
this epiſtle doth ſturre vs to newe liefe and to ſuch
workes as the worde of god and regeneration wold
aſke. For it is euen due and annexed to newe byrth
that a man ſhulde do good workes, as alſo Paule
Rom. vi teſtifieth ſayenge. What ſhall we then ſaye, ſhall we
abyde in ſynne ỹ grace myght aboũd? God forbyd.
We that be deade to ſynne, howe ſhall we hereafter
Ephe.ij. lyue in the ſame? Alſo to the Epheſians he ſayeth.
We be gods hãdworke created in Chriſt to do good
Col.iij. workes whyche god hathe prepared that we ſhulde
walke in them. And to the Coloſſians. Wherfore if
ye haue riſen wythe Chriſte, ſeke ye the thynges a-
boue, regard heuenly thinges & not erthly thinges.
wherfore deare brethren (ſayeth ſaynt James) let e-
uery man be ſwyfte to heare, ſlowe to ſpeake. By
Slow to ſpeake. whych wordes he forbyddeth chefely moch talkyng
and prattlynge wherby in ſaynte Iames. tyme many
dyd bragge (as they do at this daye) of the goſpell
without chaunging of their former liefe and wyth-
out lyuinge after the goſpell. Such perſons ſainte
Iames wolde haue ſwyft to heare & ſlow to ſpeake
tyl tyme they rightly vnderſtande the worde and do

dedes

dedes woꝛthy for the ſame. He willeth vs alſo to be ſlowe to wꝛath, but he wol we ſhuld be meke and pacíct. Foꝛ the wrath of mā woꝛketh not that whych is rightouſe befoꝛe god, that is to ſaye. Ire oꝛ wꝛath & the effectes therof can not do the thynges whych be iuſt befoꝛe god, oꝛ whyche god requireth of vs. And ſaynt James calleth here the iuſtice of god, not that where by we be iuſtifyed befoꝛe God, but that whych god requireth of vs beyng alredy iuſtified to the declaration of that iuſtice whyche iuſtifieth and whych is gotten by fayth. Wherfoꝛe caſting awaye all vnclenlynes and ſuperfluitie of malicioulnes ſe ye receyue with mekenes the woꝛde that is grafte & implanted in you of god the father of heuē. Receyue it (he ſayth) with mekenes that is to ſay with al modeſtie and reuerence, not after a ryottouſe and ſedicioule ſoꝛte as thoughe ye wolde fyght foꝛ it, noꝛ agayne with an euel and ſtruglyng mynde (as many Papiſtes do) but gladly thankfully and gently. Foꝛ it is the thynge whych is hable to ſaue youre ſoules. whych thing alſo ſaynt Paule pꝛoueth wꝛytinge to the Romaynes where he teacheth that we be iuſtified by fayth by the miniſtery of gods woꝛde. In manſuetudine. Rom. x.

Nowe therfoꝛe good people let vs accoꝛdinge to the meanyng of this epiſtle whych I haue bꝛefly declared vnto youe imbꝛaſe this woꝛde of trouthe that ſaynt James doth here ſpeake of, and ſo imbꝛace it that we may be coũted doers and not hearers only. Thus doynge we ſhall declare our ſelues to be the choſen people of God and we ſhall inioy at laſt the kyngdom pꝛepared foꝛ vs of almyghty God. Who be lauded .A.c.

On the.iiij.ſondaye after Eſter.

The Goſpell on the.iiij.ſondaye after Eſter. the.xvj. chapter of Ihon.

Thargument.

☞ Chriſte promyſeth to ſende the holy gooſte. and of hys offyce.

Ieſus ſayd to hys diſciples. Nowe I go my waye to him that ſent me, and none of you aſketh me whyther I go. And becauſe I haue ſayd ſuch thynges vnto you, your hartes are ful of ſorowe. Neuer theleſſe I tel you the trouth, it is expediēt for you that I go awaye. For yf I go not awaye, that cōforter wyl not come vnto you. But yf I departe, I wyl ſende hym vnto you. And when he is come, he wyl rebuke the worlde of ſynne, and of ryghtouſneſſe, and of iudgemente. Of ſynne, becauſe they beleue not on me. Of ryghtouſnes, becauſe I go to my father, and ye ſhall ſe me no more. Of iudgemente, becauſe the prynce of thys world is iudged alredy. I haue yet many thynges to ſaye vnto youe, but ye cannot beare them away nowe. Howbeit, when he is com (whych is the ſpirite of trouth) he wyl leade you into al trouth. He ſhal not ſpeake of himſelfe, but what ſo euer he ſhall heare, that ſhall he ſpeake and he wyll ſhewe you thynges to come. He ſhall glorifie me, for he ſhall receaue of myne, and ſhall ſhewe vnto you.

why tholy gooſt was promyſed.

The cheife parte of this daye goſpell good bretheren and ſiſters conſiſtethe in the declaration of the office of the holy ghoſt which for that purpoſe

is

is ſente of Chriſte that he myghte reuelate and open the ſpirituall kingdome of Chriſt and myght detect the blyndnes of the worlde concernynge this kingdome. For the ſpirituall kingdome of Chriſt becauſe it conſyſteth in feyth is not perceyued of the worlde, no more then is his iuſtice and beatitude, foraſmoch as the worlde, becauſe it is ledde with reaſon, requireth an other kingdome, an other iuſtice, and conſequently an other bleſſe, euen ſuch as be moſt agreable to the iugement of reaſon and may be ſeen wyth the carnall eyen and groped withe the fleſchely handes. Suche thinges becauſe reaſon alloweth them, they flatter the worlde, and they be lettes and impedimentes, that the true ſpirituall raigne or kyngdome of Chriſte can neuer be rightly vnderſtanded of the worlde. And aſſuredly the diſciples dyd here gayly repreſente the worlde, for they alſo dyd as yet after a carnall ſorte truſt and hope vpon the carnall preſence of Chriſte as thoughe he had come into the worlde to ſet vp ſome carnal raigne or Empire that all the worlde ſhulde haue loked vpon and ſene.
Wherfore when they harde Chriſt ſaye he wolde go agayne to hys father from whom he was ſent, their hartes were cold and repleniſhed wyth care and heuyneſſe. As though they ſhulde ſaye vnto hym: We truſted that thou woldeſte haue commenced and ſet vp here a galant and triumphante kyngdome, and now thou ſayſt that thou wolt departe hence to thy father. Aſſuredly my brethren all we be euen thus naturally affected and diſpoſed before the ſendinge of the holy ghoſt that we ſtyl dreame vpon ſome carnall thynge concernynge Chriſtes kyngdome. But

when the holy ghoſt come, he ſhall teache vs that the kingdom of Chriſt conſiſteth in feyth and ſpirite and not in an outward dominion or worldly power. The alſo ſhall our iuſtice ſhrynke and quake which we feyne we haue before the lightenyng of the holy ghoſt, and our iugement ſhall appere wherby accordinge to reaſon we iuge of the reigne of Chriſte. Finally alſo our ſynnes ſhal be diſcloſed concernynge our incredulitie or miſbeleke whyche we had towardes Chriſt the only Sauiour, when we ſe that thoſe be ſynnes whych before we iuged for righteouſnes as for exemple the affiaunce and truſte in our workes and ſuche lyke. And leſte a man ſhulde feyne to himſelfe ſome peculiar viſion and illumination I wot not what, ye ſhal vnderſtand that the holy goſt commeth when the worde is preached whych worde no doubte is the worke of the holy ghoſt. This holy ghoſt doth lyghten vs and leadeth vs to the knowlege of gods worde. Now therfore (ſayth Chriſte) I go my wey to him that ſent me, to thintēt I mought come agayne and begynne a newe and ſpirituall raigne in reuertyng by death. And notwithſtanding that I ſaye vnto you that I muſte departe and go my wayes from you, ye aſke me not whether I go. As who ſhulde ſaye, yf ye were not blynded with the care of the fleſſhe and ſoughte not for worldly thynges, ye wolde vndoubtedly haue aſked me whether I go, ſyth I tolde you I muſt departe. Neuertheles bycauſe I haue ſayd ſuch thynges vnto you, your hartes be full of ſorowe, not ſo much bycauſe of my departure, as bycauſe ye ſe that ye ſhall lacke thoſe outwarde and worldly pleaſures and promocions

But now

whych

whych ye hoped to haue receyued in my kyngdome. Howbeit I tel you the trouth, it is expedient for you that I go my waye, as who ſhulde ſaye, your opinō concernynge my raigne is falſe and cleane wronge. But I wole ſhewe you the treuth why I muſte departe, partly bycauſe ye maye vnderſtand what maner kyngdome my kingdome is, and partly what ye ought to loke for in it. I ſaye it is expedient and profitable for you that I departe. Wherefore here ye ſee that all thinges whych Chriſt doth, he doth the ſame for our vtilite and profyte, inſomoche that euen his departure out of thys worlde ꝑ is to ſaye his deathe was ſo profytable to vs that without it we ſhulde neuer haue bene delyuered oute of oure damnable ſtate of euerlaſtynge death. He addeth. For yf I go not awaye, that comforter ſhall not come vnto you. Lo good people in this place is conteyned the great vtilitie and profyte of the death and departure of Chriſt vnto hys father. For therfore departed he out of this world, bicauſe he wolde begynne a ſpirituall kyngdome, which neuertheles could not helpe, yf he hadde not alſo ſente the holy ghoſt. For where there ſhulde be a ſpirituall kyngdome, and we yet carnall, we coulde in no wiſe vnderſtande nor receiue it. Nomore then euen at thys daye we vnderſtād it but by the helpe and ayde of the holy gooſte. Wherefore let vs remembre that Chriſt hath for our cauſe ſent the holy gooſt whych myght leade vs into all truth that is to wite, whych might diſcloſe and open vnto vs oure ſynnes that do naturally ſticke in vs and yet neuertheles we take them for no ſynnes, whyche holy ghoſt alſo myght bewrey our ryghtouſnes to

Expedit vobis.

The profyte of Chriſtes death.

be befoꝛe god moꝛe vnrightuouſnes, & finally whych myght ſhewe the deuell to be iuged by the ouerture and openyng of the goſpell, all whyche thinges no-man ſhuld haue vnderſtanded, had not Chꝛiſt ſente
Actu.i. his holy ghoſt, whom in this place he ſurely pꝛomiſeth ſhulde come and he came in dede accoꝛdinge to hys pꝛomiſe vpon the daye of Pentecoſte as it is redde in the firſt chapter of the Actes of the Apoſtles. Now the holy ghoſt is called a comfoꝛter whych
Paracletus quid ſit. in the Greake is called Paracletus of hys effecte oꝛ office foꝛaſmuche as his office and feate is euen frō tyme to tyme ſo longe as this ſpirituall kyngdome ſhall endure, to comfoꝛte mens conſciences in this woꝛld. When this comfoꝛter commeth, ſaith Chꝛiſt, he ſhal rebuke the woꝛlde of ſynne, of rightuouſnes,
Thre lettes. and of iugemente. Here ye ſe good people, thꝛe lettes oꝛ obſtacles, whych by thoffice of tholy ghoſt muſte be moued awey to thintente thys ſpirituall kyngdome mighte be vnderſtande, that is to ſaye, ſynne whych is, not to beleue in god, & this thinge noman doth vnderſtande by his pꝛopꝛe nature, and yet onles it be vnderſtande noman can haue acceſſe to the kingdome of Chꝛiſt. The ſeconde is the ignoꝛaunce of the true iuſtice whych pleaſeth god, and this alſo can no man take noꝛ perfoꝛm of himſelfe. The third is iudgement, wheras we vnderſtand not naturally that the deuell is iuged by the diſcloſing of the goſpell. Theſe thꝛe lettes and impedimentes be roted naturally in euery mans mynde whych no man can vnderſtande of himſelfe oꝛ take them awaye by hys owne power. Wherfoꝛe to the doinge hereof is the holy goſt pꝛomyſed in this goſpell. Now foꝛ aſmoch

as

as thek ingdome of Chriſte is heare conuerſaunt a-
monge men which be ſynners and whyche of nature
can do nought but ſynne but loue their owne rightu-
ouſenes and iudge after their owne faſchion of the
goſpell: therfore the holy ghoſt in executinge his of-
fice doth not moue the to departe out of this worlde
that thou mayſte haue no occaſion to ſynne, neyther
woll he that ciuile iuſtice or humane iudgemente
ſhulde not be executed in thys worlde, but he tea-
cheth the, truly to knowe, what thynge ſynne is.
For euery man of hys owne brayne, & by hys owne
power & wytte feyneth thys or that to be ſynne, as it
hath been ſufficiently proued vnder ỹ kyngdome of
the Byſhoppe of Rome. But when the holy gooſte
cometh and reprayueth vs by gods worde, our owne
imaginacions & fantaſyes deſtroyed, then we know
that to be ſynne whyche no man iudged before to be
ſynne. So we knowe nowe that it is ſynne, yf a mā
beleue not in only Chriſte concernynge iuſtice, why-
che thynge before the receyuynge of the holy gooſte
none of vs all knewe. In ſemblable wyſe it is to be
ſpoken of ryghtouſnes and iudgement, whych two
thynges, we vtterly cõſydered not before ỹ openyng
of the goſpell, wherby the holy gooſte reproueth the
worlde. But leſte ye ſhuld ſuſpecte thys interpreta-
cion to be not grounded of ſcripture, harken howe
Chriſte hymſelfe expouneth thys thynge: The holy Of ſinne
gooſte (he ſayeth) ſhall rebuke the worlde of ſynne.
Why? becauſe they beleue not (ſayth Chriſt) on me.
Loo howe Chriſt expouneth hymſelfe what he mea-
neth by ſynne, that is to witte incredulitie or myſbe-
leue towardes hym, whyche only thynge doth con-
demne

demne men, lyke as on the contrary parte the onlye
☞ beleſe in Chriſte ſaueth. The papiſtes haue wreſted
thys texte (as they do al other) to the myſbeleue of ꝑ
Turkes & Saraſynes, and ſuch people as be farre
from vs, but they ought to remembre that in thys
behalfe they do ſynne worſe then the Turkes, foraſ-
moch as they wold be counted Chriſtianes, and yet
in ꝯ meane ſeaſon they labour to be made righteouſe
and iuſte before god by theyr owne workes without
fayth in Chryſte. Of thys abhominable ſynne, the
worlde knoweth nothynge at all. Of ryghteouſneſſe
ſhall the holy gooſt rebuke ꝯ worlde. Why? becauſe
ſayeth Chriſte, I go to my father, and ye ſhall ſe me
no more: That is to ſaye, becauſe I ſhall begynne
my newe reigne, wherin an other maner of iuſtice
then ye ymagine, muſt be required and ſhalbe of va
lour before god. Of iudgement the holy ghoſt ſhall
rebuke the worlde, why? bycauſe (ſayeth Chriſte) the
Iugemēt Prince of this worlde is iudged alredy. And he cal-
leth iugemēt the blyndnes of mā wherby the worlde
alloweth naturallye the reygne and the workes of
Satan, for the worlde hath a corrupt iudgement by
Adams fall, ſo that it ſeeth not what thinges god a-
loweth and what not. But (ſayth Chriſt) I haue yet
Adhuc multa habeo. many thynges to ſpeake vnto you meanyng of his
croſſe and of hys glory but by reaſon of your wea-
kenes and infirmytie ye are not able to beare them
nowe. As who ſhuld ſaye ye be yet carnall and ther-
fore ye perceiue not the thinges that be of the ſpirite
But whē the ſpirite of trouth that is the holy ghoſt
ſhall come he ſhall leade you into all trouth. The
ſpirite ſhall teache you thinges ſpirituall. He ſhall

tranſ-

tranſformē you and of carnall perſones ſhall make you gooſtly. For ſurely becauſe ye be yet carnall, ye cānot perfytly perceyue the ſcriptures concernynge my death and glorioufe reſurrection, whych is to be fulfilled for your redēptions ſake. Here ye ſe playnly good people, ꝙ thys place maketh nothynge at al for the confirmation of the papiſticall traditiōs but rather agaynſt them. For I praye you what is thys trouth that the holy ghoſt ſhall teache you? Mannes traditions? no not ſo. In them is no certaynte. It is Chriſt and hys worde that is the only trouth. Wherfore he ſhal teache only Chriſt and the worde of god, for this is all trouthe. For (as Chryſoſtome ſayth) the goſpel conteyneth al together. And the office (ſayeth he) of a good preacher is truly to proſecute all that is in hys commiſſion & not to chaunge, put to, or take away any thyng. But this ꝙ Biſhoppes of Rome in tymes paſte haue done, and yet at this day do preſume to do. Wherfore they are no interpretours but deprauers of ſcripture, no vicars of Chriſte, but of the deuell. They ſpeake of their owne heddes their own inuentions and dreames, wheras the holy ghoſt whyche here is promyſed by Chriſte vnto vs ſhall ſpeake nothyng of hymſelfe, but what ſo euer he ſhall heare, that ſhall he ſpeake, that is to ſaye, he ſhall ſpeake none other worde or goſpel, only he ſhal open and declare the worde that is alredy ſpoken by Chriſt. This do not the papiſtes, for they oppoſide not Chriſtes worde, but they bring another word beſides Chriſtes word. Thys ſpirite of trouth ſhall alſo ſhewe of thynges to come, that is to wit, of the ſpreading abrode of Chriſtes goſpel through-

Chryſoſtom.

out the hole worlde euen vnto the Gentilles or hethē persons alwell as to the Jewes, whom yet the Jues despysed and toke for refuse and abiecte persōs and counted them selues onely for Gods electe and chosen. This holy ghoste shall glorifie Christe, that is, he shall expoune him, he shall make him clearer and shall auaunce and set him forthe. But the byshop of Rome doth cleane contrary for he obscureth & darkeneth Christe and his doctryne. This holy ghost (sayeth Christ) shall receyue of myne and shall shewe vn to you. And al that the father of heuē hath are myn. This is to saye good people that the holy spirite of god wherwyth euery christen man must be renewed
Ioh.iij. (according to Christes communication wyth Nicodemus) shall breath or inspire nothing into the mindes of christian folke but that whych Christes gospell and worde wylleth. He teacheth no newe thing Wherfore my frendes, if we woll be true christians not only in name but also in dede, let vs put of oure carnall and olde man, and let vs be ledde wyth the spirite of god which is here called ꝑ spirite of trouth Whych spirite by the instrument of godes word as here is declared shall open and disclose vnto vs all trouth necessarye to oure saluation and soule helth.

Chryso- Which thyng also the aūcient doctour Jhon Chry-
stome in sostome witnesseth, sayeng. What so euer is sought
cap.mat to the soule helth the same is al togither conteyned
xxij.homi.xlj. and accomplished in holy scripture. He that is ignoraunt shal fynde there ynoughe to lerne. He that is stubborne and a synner shall fynde there the skourgies of the iudgemente to come that he maye feare. He that laboureth shall fynde there the glorye and

promises

promiſes of lief euerlaſting, by chawyng wherof, he may be more & more kyndled to do good workes as becommeth a chriſtian man to do. Let vs praye then to god with pure hartes that he woll vouche ſauc to ſend vs this holy ghoſt this cōforter vnto our myndes which may open vnto vs al trouth. To whome be glory and prayſe immortally &c.

The Epiſtle on the.v. ſondaye after Eſter.

The fyrſte chapter of ſaynt Iames.

Thargument

☞Saynt James exhorteth chriſten men to declare their feyth wyth good workes. And he ſheweth what thyng true Religion or deuotion is.

MOſt deare beloued brethren, euery good gifte and euery perfyte gyfte is from aboue and cometh downe from the father of lyghtes, wyth whō is no variablenes, neither is he chaunged vnto darckenes. Of hys owne wyll begat he vs wyth the worde of trouth, that we ſhuld be the fyrſte frutes of hys creatures. Wherfore (deare brethrē) let euery man be ſwyft to heare, ſlowe to ſpeake, ſlowe to wrath. For the wrath of mā worketh not that why che is ryghtouſe before god. Wherfore laye aparte all fylthynes and ſuperfluitie of maliciouſnes, and receaue wythe mekenes the worde that is graſted in you, whych is hable to ſaue your ſoules.

THe holy Apoſtle of God ſaynte James good chriſten people in the epiſtle of this day dothe diſcerne the true hearers of gods worde from the falſe hearers. And ye ſhal vnderſtande that the true

who be the true hearers of gods worde mat,xiij

hearers of gods worde be they whiche take it with fayth, whiche vnderſtande it in theyr harte & whiche do garniſhe it outwardely with ſuche workes as be preſcribed and appoynted them to do, and (as the parable of Chriſte declareth) whiche do heare the word of god and vnderſtande it, whiche alſo bryng forthe frute ſome an hundred folde, ſome ſixty folde, ſome thyrty folde. And it is he (according to the wordes of the prophete Dauid) whiche is lyke a tre planted by the ryuer ſyde, bearyng his frute in due tyme.

Pſal.i.

the falſe hearers.

But the falſe hearers of the worde be they, whiche heare it, but they receiue it nat with fayth, they vnderſtande it nat in theyr harte, neyther do they furnyſhe and declare it to the worlde with good workes and as the parable of ꝑ ſower ſayeth, they ſuffre the deuyll to take the worde out of theyr harte. Theſe be only temporall hearers and but for a ſeaſon, they be but ſtarters, they ſtycke nat by it. They be alſo ſuche as when they haue perceyued & taken the true word of god, they choke it with the care of this world and with the diſceitfulnes of ryches & ſo make the worde vnfruteful, for they receiue it nat with ful mynd but by ſnatches and myndyng other thynges, euen as he whiche beholdeth his bodely face in a glaſſe, and forthwith goeth hys waye and forgetteth by and by what maner thyng it was. Be ye then doers of the worde, that is to wete, declare ẏ good workes that ye truly vnderſtande it, and be nat hearers onely, as who ſhulde ſay. Ye that heare the worde of god with your eares and do boſte and glory in the knowledge therof, and neuertheles be occupyed and intangled in other maters ye do nothyng els but deceiue your

Eſtote factores verbi.

ſelues,

ſelues whych thyng he declareth with a wonderful goodly and apte ſimilitude. For lyke as it nothinge helpeth a man to ſtãde before a glaſſe and to ſe hym ſelfe faire, whan he goeth away forthwyth, and forgetteth ſtrayte hys beawtie, So it helpeth a man no thynge at all to heare gods worde, onles he receyue it in hys harte, and take holde of it by fayth, depely printyng in hys mynde the beautie therof, and be delyted therin, and fynally declare wyth good workes that he doth truly vnderſtande it. Furthermore he that ſtandeth before a glaſſe maye well glorie and bragge of hys beautye for a tyme: So he that heareth the worde may well reioyſe and glorie of it. But whan the glaſſe is taken away anone the beautie is out of the mynde. So in tyme of neceſſitie and tribulation, yf the true glaſſe of gods wyll that is to wyt the worde of God be taken awaye and not cõſydered, anone the promyſes and goſpell that is to ſaye the glad tydynges concernynge our redemption is out of mynde, the beautie of gods goodnes is forgotten, and finally the wyll and pleaſure of the Lorde is neglected. But on the contrary parte who ſo loketh in the perfyte lawe of lybertie and continueth therin, yf he be not a forgetful hearer but a doer of the worke, the ſame ſhalbe happy in hys dede. As who ſhulde ſaye: He that rightly heareth and vnderſtandeth the worde and doeth expreſſe the ſame with worthy workes in ſuch wyſe as he ſheweth hymſelfe to haue a firme & ſure vnderſtandynge of the ſame whereby he may vaynquiſh and chaſe away death, Satan, and ſynne: he ſhalbe happye in hys dede or worke, he ſhalbe declared by hys dedes to be a iuſti-

fied perſon and ſaued. For dedes & workes in chriſtē men be teſtimonies and wytneſſes of our iuſtifyeng fayth and that we do vnderſtande ryghtly and truly gods worde. For (as ſaynt Auguſtine affirmeth) fayth ought to go before workes. Yea he declareth playnly ỹ workes wythout fayth can not be good, and he allegeth for hys purpoſe that texte of ſaynte Paule: Omne quod non eſt ex fide peccatum eſt. That is to ſaye, what ſo euer is not of faythe, the ſame is ſynne. Herevnto alſo agreeth Chryſoſtome where he ſayeth: Fayth ought to ſhyne before workes, and workes muſte be the handmaydes or wayteynge ſeruauntes and folowers of fayth.

Auguſ. Ro. iiij. Chryſoſtome de fide et Lege.

Truereligion.

Secōde, in thys epiſtle ſaynt James doth teach vs (good people) what the ryght and perfyte religion of a chriſtian man or woman is. Yf any man (ſayeth ſaynt James) woll ſeme to be religiouſe amonges you, not refraynynge hys tonge, but ſeducynge and deceyuynge hys owne harte, thys mans religion is vayne. Pure and vndefyled religion before God the father is thys: to viſite the fatherleſſe and wedowes in theyr aduerſitie, & to kepe thy ſelfe vnſpotted in the worlde. Lo good people here ye haue a true definicion of religion. It is not to be locked vp in ſtone walles and to departe from the compayny of the worlde, as thoſe diſguyſed and falſe religiouſe perſones lately in thys realme dyd, but it is to be conuerſaunt amonges men wythout ſpotte or reproufe, it is to viſite orphanes and fatherleſſe chyldren, to go and ſuccour the poore wydowes, to go aboute and to wynne ỹ people to Chriſt, to fyſh mens ſoules and to bryng them into the kyngdome of

Chriſt

Chriſt out of the tyranny and raygne of Antichriſte. I call Antichriſt whoſoeuer teacheth other deuotions and holyneſſes then Chriſt dyd ordeyne. For he that is not wyth Chriſt is agaynſt Chriſt. Wherfore good brethren and ſyſters, let vs be accordynge to ſaynt Iames mountion here, not onely hearers but alſo doers of the worde, but of what worde? of the biſhop of Romes worde, of Antichriſtes word which is contrary to Chriſtes vnſpotted & ſyncere worde no but of gods worde, to thintent we maye loke into the perfyte lawe whych breaketh out of fre ſpirite & fayth into workes of charitie. Let vs imbrace ỹ true religiõ that is here preſcribed and ſet forth vnto vs Let vs viſite the orphanes, the deſolate wydowes & our poore neyghbours that be deſtitute of comforte and relyfe. Thys let vs do of a fre and franke harte not as conſtraynedly but wyllyngly and gladly. Thys doynge we ſhall declare by our dedes that we haue the lyuely fayth that ſhall iuſtifie vs in gods ſight. In theſe our dedes, but not by theſe our dedes nor through theſe our dedes, we ſhall as ſaynt Iames aſſureth vs be happy, and ſo happy that nomã ſhalbe able to take our ioye and blyſſe from vs. For we ſhall not onely lyue here in thys worlde in peace of conſcience and in the kyngdome of Chriſt, but we ſhall alſo in an other worlde inherite the vnſpeakable ioye and felicitie of heauen, where lyueth & raygneth the father the ſõne and holy gooſt perpetually Amen.

The Goſpel on the.v.Sondaye after Eſter daye which is the next ſonday before the croſſe dayes, the.xvi. Chapter of Ihon.

Thar-

Thargument

¶ Prayers are hard through Chriſt.

IEſus ſayd to his diſciples, after a whyle ye ſhall not ſe me, and againe after a while ye ſhal ſe me, for I go to the father. Thā ſayd ſome of his diſciples betwene them ſelues: what is this that he ſaith vnto vs, after a while ye ſhal not ſe me, and againe after a whyle ye ſhal ſe me: and that I go to the father? They ſaid therfore: what is this that he ſaith, after a whyle? we can not tell what he ſayth. Ieſus perceyued that they wolde aſke him, and ſaid vnto them. Ye inquyre of this betwene youre ſelues, becauſe I ſayd after a while ye ſhall not ſe me, and agayne after a whyle ye ſhall ſe me. Verely, verely I ſaye vnto you: ye ſhall wepe and lament, but contrary wiſe, the world ſhall reioyſe. Ye ſhal ſorowe, but your ſorowe ſhalbe turned to ioye. A woman whē ſhe traueyleth hath ſorowe, becauſe her hour is come. But as ſone as ſhe is deliuered of the child ſhe remēbreth no more the anguyſhe for ioye that a man is borne into the worlde. And ye nowe therfore haue ſorowe: but I wyll ſe you agayne, and youre hartes ſhall reioyſe, and youre ioye ſhall no man take from you.

IN the firſt parte of the Goſpel of this daie (good people) is a commaūdemēt and promiſe ſet forth vnto vs wherby we be allured and ſtirred to praye. And ſurely ſith a chriſtian perſon can no where haue better counforte in ſuch thynges as he is troubled

The vertu of prayers

in, and in tyme of neceſſitie and aduerſitie, then inſtantly to pray and to open his affliction and grefe with ardent petition and humble ſute to God, who onely wyll and can helpe him in his diſtres & gyue him comforte, vndoutedly it is ryght neceſſary that we throughly perceiue & knowe the inſtitucion and intent of this preſent goſpel, to the intent we might be the more inclined and diſpoſed vnto prayer. For who wolde reiecte and deſpice prayer as a thyng lytle neceſſary, ſeyng it is ſo muche auaunced and cõmaunded by Chriſte vnto vs? Yea this cõmaundement dothe as ſtraytly bynde vs, as the fyrſte commaundemẽt of the Decalogie doth. This to be true we may ſe in another place where Chriſte byddeth vs alwayes to pray and that without ceaſing or intermiſſion. Marke that it is neceſſary then and conuenient that we ſhulde pray. Wherfore as we be by ſpeciall word and cõmaundement of Chriſte drawẽ and inforced to pray: So alſo this goſpell allureth vs to the ſame with a ſpeciall promiſe. For it is here promiſed vs by Chriſte that our prayers that is to wete the prayers of chriſten pſons ſhal not be vaine ne fruſtrate, but that we ſhalbe ſurely herde & ſhall obteyne our ſutes. For why elles wolde Chriſt haue bounde this his worde and promiſe with an othe, ſayeng, verely verely, What ſo euer ye aſke the father in my name he ſhall gyue it you. Alſo aſke and it ſhalbe gyuen you. Do ye not heare how our prayers ſhal not be vayne nor fruſtrate? Who then wold nowe be slouthfull to pray ſeyng Chriſte by his ſpeciall cõmaundement hath wylled vs to the ſame? Furthermore, ye ſhal here vnderſtande that bycauſe Luc.xviij.

we ſhuld not thynke that the labour of our prayers ſhuld be in vayne: therfore doth Chriſte here in this place allure vs with a notable and ſpecial promyſe as is before remembred. But herin are two thinges to be conſidered & pondered of vs. The one is ỹ we ſhuld pray in none other name thē in only Chriſtes name. Now we pray in the name of Chriſt when we approche to god in the faythe of Chriſt and do comforte our ſelues with the truſt and aſſiaunce in him, that is to wete, that he only is our mediatour or aduocate, by whom all be forgyuen vs, and without whom we can deſerue nothyng but gods indignacion and wrath. For I pray you what saynte, what holy man is there either in heauen or earthe whiche ſueth maketh interceſſion and is mediatour to the father of heauen for vs in ſuche wyſe as Chriſte is? Aſſuredly it is Chriſte only by whoſe merite and interceſſion not only we obteine pardon of our ſynnes & ryghteouſnes but alſo he taketh vs in the place of his brethren cōmunicating vnto vs the roume or office of preſthoode as teſtifyeth alſo S. Peter in his fyrſt epiſtle ſo that we alſo by authoritie and vertue herof may lykewyſe haue acceſſe to the father & ſeke of him in our afflictions grace helpe and comforte. Thys thyng confirmeth alſo Chriſt himſelfe where he ſayeth I ſaye not vnto you that I ſhalbe an interceſſour or ſuter for you to my father. For the father himſelf loueth you becauſe ye haue loued me in beleuyng that I am come frō the father. Wherfore good chriſten brethren ſyth we haue ſuche an aduocate and mediatour for vs yea ſithe we alſo our ſelues be admitted by Chriſte to the function & offyce

we muſt pray only in the name of Chriſte.

1. Pet. ij.

of

of prieſtes: I pray you why ſhulde we ſo muche depende vpō confidēce of others to be meanes & ſuters for vs? This thyng alſo doth the auncient and holy father S. Chryſoſtom ful wel declare in his homely De profectu euangelij Where he writeth in this wyſe. Thou ſhall nede no patrones or aduocates vnto god, neyther ſhalt thou nede to runne hyther and thyther to flatter other that they maye intreate for the, but albeit thou be alone and haſt no patrone or interceſſour, but prayeſt to god by thy ſelfe alone, yet ſhalt thou throughly obteyne thy ſute & demaunde. For god doth not ſo eaſely graunte when other men praye for vs as when we praye our ſelues although we be full of many vices and ſynnes. Lo what thys holy doctour ſaythe. He certifieth the that thou arte ſoner herd when thou praieſt for thy ſelfe then when thou makeſt other to praye for the. Whyche thynge Theophilact affirmeth alſo, where he ſaith. Marke that albeit ſaynctes or holy men praye for vs, as the Apoſtles dyd for the woman of Cananee, yet we be rather herd when we praye for our ſelues. Furthermore we muſte take hede good people that we be ſuters vnto god in our prayers for nothinge that is repugnaunt to the glory of god to our owne ſaluation and to gods will. For in thys behalfe that god almyghty wyll neither admytte nor heare oure prayers it is manifeſtlye ſhewed by that he teacheth vs in our pater noſter to ſaye. Fiat voluntas tua, thy wil be done. Wherfore we ſhall then be hard when in our neceſſities we deſire and require gods helpe hauing reſpect euer and caſting our eyes to his wyl to hys cōmaundement and promiſe and not alledging

Chriſoſtome.

Theophilactus in Iohan. ca. xv.

Math.v.

our owne worthynes (whyche is nothyng at all) but only the merite of Chriſte, then I ſaye oure petition and ſute ſhal ſurely be admitted & hard. Foraſmoch as all the promiſes in Chriſt be eſt and amen that is to ſaye mooſt certeine and ſure, as Paule in his ſe-
ij.cor. i. cond epiſtle to the Corinthians wryteth. Moreouer bicauſe oftentymes we be ſo vntoward and folyſhe, that we cannot eſpye oure owne neceſſitie and nede:
Ro.viij. Therfore Chriſt wil likewiſe teache vs what maner thyng our petition ought to be, (praye ſayth he) that your ioye may be ful. What ioye I pray you is this? vndoutedly it is no worldely or corporall leappynge or daunſing and reioiſing, but it is a ſpirituall ioye
Phi.iiij. wherof ſaint Paule maketh mention wher he ſaith. Reioiſe in the lord. And againe I ſaye reioiſe. From whence then procedeth this ioye? Surely of fayth. But howe is this? Truly if at any tyme I heare the goſpell taughte wherin is offeryd by Chriſte to all men remiſſion of ſynne: I muſte beleue it if I woll that that ſermon or preachyng of Chriſte ſhulde do me good. But beleue it I cannot, onles by the word the holy ghoſt be gyuen me whych maye worke ſuch feith in me. That if the worde & the ſpirite worketh in me fayth, I nede not to doubte any thynge at all herein, but that Chriſte hathe not only perdoned me my ſynnes in ſuche wiſe that they canne no more be
From whence the peace of cō ſcience ſpringeth. called into iudgement and condemne me, but alſo that he hath recōciled the father in heauen vnto me and made him my ſpeciall good lorde and father in ſuch ſorte as he now knowledgeth and reputeth me for his ſonne and that he wol preſerue and conſerue me vnto euerlaſting liefe, and from hens afterward

ſpyri-

ſpꝛyngeth oute peace of conſcience vnto me and the ſpirituall ioye wherof in thys goſpell oure ſauioure Chꝛiſte ſpeaketh, but ſuche ioye oughte alwayes to growe and to be increaſed if it wolde made perfecte and ful. Wherfoꝛe that it may growe and wyth perpetual encreaſe ware greater and greater, vndoubtedly god of his moſt bountifull mercy will bꝛynge to paſſe, if ſo be we inſtantly call vpon hym with cõtynuall pꝛayers. Syth therfoꝛe (good chꝛiſten people) Chꝛiſt hath gyuen vs in commaundement that foꝛ ſuch ioye of harte we ſhulde pꝛaye to thentente it mpght be made conſũmate & fully perfecte, we muſt here obey him that we may truly ſaye with ỹ bleſſed virgine Marye. Et exultauit ſpiritus meus in deo ſalutari meo. That is to ſaye. My ſpirite reioyſeth in god my ſauioure. ij.pe.iij. Luce.ij.

Finally (my bꝛethꝛen) Chꝛiſte doth here agayne ſetoute the rudenes and ignorance of his apoſtles befoꝛe theyr eyes, and confeſſeth that hys leſſons and teachynges haue bene hytherto but as ridles and parables vnto them, and that to the vnderſtanding of ſuch thynges as he taught them it was neceſſarie that he ſhulde not ſpeake vnto them in parables and ryddelles, but that he ſhulde ſpeake of hys father vnto them openly and frely, that is, that it was neceſſary that he ſhulde ſende them the holy ghoſte who mpght make them able to attayne hys woꝛdes.

And ſuerly good people this kinde of ignoꝛaunce and blyndnes was not only in the apoſtles befoꝛe they were confirmed with the holy ghoſt, but it is alſo naturally planted in all men in ſo moch that ther is not one whych canne either vnderſtand oꝛ woꝛke Pſa. xiij Ioh. iij.

any thynge that good is, onles he be tranſformed by the ſpirite of god vnto a newe creature. We thinke our ſelues neuertheles very prudent and wyſe euen as the apoſtles dyd in this goſpell ſayenge, Lo nowe thou ſpeakeſte frely & openly, neyther ſpeakeſt thou any parable, now I know that thou knoweſt al thinges. &c. But no doubt thys was a very folyſhe raſhnes and arrogauncie euen as that was, that Peter dyd when he wolde go with Chriſt both into pryſon and into death by whyche raſhe promiſe he ſhamed hymſelfe when before the cocke crewe he denied his Maiſter Chriſt thryſe.

Wherfore all thys hole thynge is wrytten for oure cauſe that we ſhuld not arrogauntly preſume to take any thynge vpon vs raſhely and temerariouſly, but that we ſhuld rather walke in an humble mynd and ſpirite, confeſſinge and knowledginge continually that we be bothe miſerable and ignorannte perſons in ſuch thynges as concerne Chriſtes glorye, foraſmoche as without the ſpirite of god we canne neuer vnderſtande the myſtery of the goſpel. For aſſuredly the wyſdome of the fleſhe is foly before god, and the more knowlege it boaſteth & pretendith in ſpiritual and diuine thynges, ſo moch the more is the foly of it declared and vttered. Let vs then my good brethren and ſiſters in all oure neceſſities and troubles pray accordynge to the wordes of this goſpel, but to whom? To the father of heuen. In whoſe name? In Chriſtes. And what ſhall we praye for? that our ioye may be perfyte & full. What is thys to ſaye? that by Chriſt our ſinne beynge taken away, our conſcience maye be quyet and ſure of euerlaſtinge lyfe, whyche

is a

is a ryght perfecte ioye. Let vs prayе that we maye be taught openly and playnly wythout prouerbes or parables, that is, ỹ we maye receyue the holy ſpirite of cõforte into our ſoules whych in gods worde maye inſtructe vs of all trouth. Whych graunt vs God the father of heuen. Qui viuit et regnat in ſecula ſeculorum. Amen.

A ſermon in the Rogation weke or a briefe inſtruction for the weake in the faithe what they ought to do in theſe dayes of Rogation.

GOod people thys weke is called the Rogation weke, becauſe in thys weke we be wõte to make ſolemne and general ſupplycatiõs or prayers which in Greke be called Lytanyes. Nowe therfore I exhorte you and in the Lordes name I require you, that in al your Litanies or ſupplications ye wol ſo do, that the thynge maye agre to the name, and that this oure Litanye, thys our ſupplication and rogation may be made wythe ſuch true and erneſt fayth, that we may admoniſhe god and put him in mynde of hys fatherly promiſes. He that wyll not endeuour hymſelfe to do this, let hym tarye ſtyll at home, let him kepe him and abſteyne from thys holy proceſſiõ leſt he happen to irritate and to angre god more, then other men ſhalbe hable to pacifie and ſtyll hym. Albeit (alacke for pitie) theſe ſolemne & accuſtomable proceſſions and ſupplications, whyche we vſe commonly as in this weke to make, be now growen into a ryght

litanies.

The abuſe of theſe dayes.

a ryght foule and deteſtable abuſe, ſo that the mooſt parte of men and women in theſe ſolemne dayes of ſupplication do come forth rather to ſet out & ſhewe themſelues and to paſſe the tyme wyth vayne & vnprofytable tales and mery fables than to make generall ſupplications and prayers to god for theyr neceſſities. ¶ I let paſſe the other enormities and vices, whych on theſe dayes be cuſtomably perpetrate and done. ¶ I wyll not ſpeake of the rage and furour of theſe vplandyſh proceſſions and gangynges about, whych be ſpente in ryottynge and in bely chere. Furthermore the banners and badges of the croſſe be ſo vnreuerently handled and abuſed that ¶ I maruayle greatly God deſtroye vs not all in one yeare. What ſhall ¶ ſay? Surely they are now growen into ſuch abuſe that there be farre greter cauſes to take them awaye and vtterly to abrogate them wyth the other holydayes, than ther were in tymes paſt to inſtitute and ordeyne them. And aſſuredly it is the parte of byſhops, of parſons, of vycares, and curates, yea & alſo of ỹ prophane Magiſtrates to ſe that thoſe vnchriſten and vngodly abuſes be auoyded and taken awaye, or, yf the thynge be paſt remedy, vtterly to abolyſh and abrogate theſe letanies and ſupplicatiõs thus abuſed. For aſſuredly it were much better and more chriſtian lyke, that chriſtian men and women were gathered and aſſembled together in the church there to make theyr ſupplications & prayers to god, than after ſuch an hethē & vnruly faſhion to mocke God and his holy ſygnes. And (no doubt) ſuch as be curates and herdmen of Chriſtes churche ſhall render a ſharpe reckenynge and accomptes to God for wynkynge

wynkynge at theſe abuſes.

Now in theſe Rogation dayes, two thynges are to be aſked of God and prayed for. The fyrſt is, that God of hys goodnes and clemēcy woll defende and ſaue ỹ corne in the felde, and that he woll purge the ayer, to thintent that not only the lappe of the earth may be replenyſhed wyth ſeaſonable rayne, and that the ayer maye be tempered to the vtilitie and furthe raunce of the corne, but alſo that it be not infected & that by the eatynge and drynkynge therof neyther we nor our beſtes do catche any peſtilence, pore, feuers, or other diſeaſes. For as teſtifyeth ſaynt Paul in hys fyrſt epiſtle to Timothie, gods creatures as meate, drynke, corne, and ſuch other thynges be ſanctifyed by the worde of God, and by prayer. For frō whence come peſtilencies & the other kindes of diſeaſes and of ſyckenneſſes than that the noyſome ſpirites do infecte the aier? And by reaſon herof cōmonly our corne and grayne be peryſhed, infected, and blaſted, and ſo we (God permyttynge the ſame) by eatynge and drynkynge our owne grayne do gette vs death and greuouſe affections of the body. For this cauſe be certayne goſpels redde in the wyde felde amōges the corne and graſſe, that by the vertue and efficacie of gods worde, the power of the wycked ſpirites whych kepe in the ayer may be broken, and the ayer made pure & cleane, to thintent the corne maye remayne vntouched & not infected of the ſayd hurtfull ſpirites but ſerue vs for our vſe and bodely ſuſtenaunce. Wherfore (my deare brethren) we oughte to make theſe ſolemne proceſſions wyth erneſt myndes and wyth all reuerence, & in eſpeciall we oughte

what is to be demaūded in ſupplicatiōns.

i. Timo. iiij.

to handle and to heare the woꝛde of God wyth deuoute and religiouſe myndes. Thus doynge, doute we nothynge, but that gods woꝛde wol vtter and execute hys vertue vpon the coꝛne and ayer, that thoſe noyſome ſpirites of the ayer ſhall do no hurte at all to our coꝛne.

Seconde, thys is alſo mooſt of all to be deſyꝛed & humbly to be pꝛayed foꝛ in theſe rogation dayes, that God woll vouchſaue to bleſſe hys creatures not only (as befoꝛe is ſayd) foꝛ the cõmoditie of oure bodyes, but alſo foꝛ our ſoules helth, leſt our miſerable ſoules do herby catche vnto themſelues peſtiferous infection and damnable contagion. I meane as thus: The poyſon and infection of the ſoule is ſynne. Now whan God poureth vpon vs plentyful croppes and increaſe of all thynges: foꝛthwyth we beynge mooſt ingrate and vnkynde perſons do vylaynouſly gyue oure ſelues to dayly bankettes and feaſtynges and to mooſt beaſtly fyllynge of our pãchies, herof by & by enſueth ydelnes, & of it ſpꝛynge whoꝛdomes, adulteries, blaſphemies, curſynges, periuries, murders, warres, and all myſchiefe, ſo that it were much better foꝛ vs yf our coꝛne and cattel dyd not ſo happely and plenteouſly pꝛoſper and take.

So the thynge that we demaunded in our pꝛoceſſions and ſupplications we do fynde, foꝛ god maketh vs here aboundauntly in this behalfe to enioye our requeſtes and deſyꝛes and doth miniſter al thynges to the bodye wyth a large bleſſynge, whyche thynge neuertheleſſe is mooſt pꝛeſent poyſon and peſtilence to the ſoule and it is the occaſion of great myſcheke. Foꝛ doubtles ſurfettynge and ydelnes, of all nough

tynes,

tynes be the rotes, and the fountaynes of all euels. But alake, alake, thys goostly infection we nothyng at all regarde, we paſſe not of it. The peſtilẽce which noyeth the body we eſchue it with great care and we ſtudy to dryue it awaye wyth often prayers and ſupplications layinge vnto it all the medicines and remedies we can deuyſe. But in thys ſpirituall peſtilence we go ſtyll on and procede wythout care or thought and euen for thys purpoſe as it ſemeth we deſyre of God large ſuſtentacion and aboundaunce of al thynges and to be delyuered from the corporal peſtilence and infections that we maye the more freely and aboundantly endure after a delicate ſorte in ỹ ſpirituall infection. But aſſuredly (my frendes) almyghty god the ſercher of hartes whyle he ſeyth vs ſleppynge in ſuch careles wyſe and that we nothynge regarde thys ſo peſtilent a peſtilẽce: he alſo winketh at our deſtruction accordynge to our owne bowes & requeſtes, he graunteth vs coppe and aboundaunce of all thynges and ſo blyndeth vs wyth the proſperous ſucceſſe of all thynges and drowneth vs in the ſynke and puddell of ſynnes tyll at laſt oure ſynnes by longe vſe runne into a cuſtome and that the name of ſynne be forgotten.

No man regardeth the ſpirituall peſtilence.

Wherfore mooſt dearely beloued brethren and ſyſters albeit euery day we ought to exhibite ſupplications and prayers to the Lorde wyth a rough chaſtiſement of our body to dryue awaye frõ vs ſo horrible floudes of all myſcheſe, namely in thys region mooſt addict and gyuen to cõmeſſacions, to banketynges, to reuelynges, to ſurfettynges, to ydelnes, & to the vyces that enſue of them to thintent that god

ones at laſte maye lyghten vs wyth hys grace that we maye vſe his gyftes to the helth of our ſoule and to the holſomnes of our body, in ſuche ſorte, as theſe goodes of the contrey, I meane our corne and cattel myght be auaylable aſwell to the tuicion and defēce of our body as to our ſoules health. But as I haue ſayd and ſaye agayne God hath made vs ſo blynde and ſo vnſauery, that we are waxen playne Epicures vtterly voyde of all feare or care of God mooſte ſhamefully abuſynge hys gyftes to the yuyt of the body and deſtruction of the ſoule. And for aſmuche as thys our deteſtable wickednes and abuſe of this godly inſtitucion is not amended but waxeth yerly worſe and worſe, therfore God hath gyuen vs vp in to a diſalowed mynde ſo ỹ we make theſe letanyes and rogation dayes by our ſynnes vtterly vnprofytable and vnfrutfull vnto vs. Beholde how angrye and how ſore diſpleaſed God is wyth vs, neyther is there any to aſwage and appeace hys fury, ſyth our letanyes, our ſupplications, proceſſions, & prayers wherewyth we rather mocke god thā worſhyp hym, ſpendynge our tyme and abuſynge hys benefites in thys wyſe: be rather kyndlynges and nouryſhmentes of goddes indignation and vengeaunce, thā mitigacions and aſwagynges therof. God graunt therfore and be preſently at hāde & aſſyſtent to vs (good people) that ones at laſt we may come home againe to our ſelues and to returne to the hart and that we may beynge inſtincted and kyndled wyth erneſt and ſure fayth put from vs hys wrath and diſpleaſure, to whome be prayſes and glory, in ſecula ſeculorum Amen.

The abuſe of goddes gyftes.

Rom. i.

The

The epiſtle on the Aſcenſion daye. The fyrſt chapter of the actes of the Apoſtles.

Thargument.

☞ Chriſtes Aſcenſion into heauen is here deſcribed.

IN the former treatyſe (Deare Theophylus) we haue ſpoken of all that Ieſus beganne to do and teach, vntyll the daye in whych he was taken vp, after that he, thorow the holy gooſt, had gyuen commaundemente vnto the Apoſtles whome he hadde choſen, to whom alſo he ſhewed hymſelfe alyue after hys paſſion (and that by many tokens) appearynge vnto them fourtye dayes, and ſpeakynge of the kyngdome of God, and gathered them together, and commaunded them, that they ſhulde not departe frō Ieruſalē: but to wayte for the promiſe of the father wherof (ſayth he) ye haue herd of me For Ihon truly baptyſed with water: but ye ſhalbe baptiſed wyth the holy goſt after theſe few dayes. Ioh.xx. lu.xxiiij Ioh.iiij. Ioh.i.

Whan they therfore were come together, they aſked of hym, ſaynge: Lorde, wylt thou at this tyme reſtore agayne the kyngdom to Iſrael? And he ſaid vnto them: It is not for you to knowe the tymes or the ſeaſons, whych the father hath put in hys owne power: but ye ſhall receaue power after that the holy gooſt is come vpon you. And ye ſhalbe wytneſſes vnto me, not only in Ieruſalem, but alſo in all Iewty and in Samary, and euen vnto the worldes ende. And whā he had ſpokē theſe thynges, whyle they behelde, he was taken vp an hye, and a cloude math.iij Math. xxiij. lu.xxiiij Ioh. xv. Mar.xvi

receaued hym vp out of theyr ſyght. And whyle they loked ſtedfaſtly vp toward heauē, as he went, beholde, two men ſtode by them in whyte apparell whych alſo ſayd: ye men of Galilee, why ſtande ye gaſynge vp into heauen? Thys ſame Ieſus whyche is taken vp from you into heauen, ſhall ſo come, euen as ye haue ſene hym go vp into heauen.

Math. xxiiij. mar. xiij Apoc. i.

Welbeloued bzethzen and ſyſters in our Sauiour Chriſte, thys daye is called the Aſcenſion daye, becauſe that as thys daye, Chriſte our Sauiour and redemer mounted oz ſtyed vp to heauen after hys reſurrection leauynge hys Apoſtles and diſciples vpon the earth, whych thynge is one of the articles of our Crede oz beleue. And albeit ſaynt Luke the holy Euāgeliſt doth aſcertayne vs of this thing in the ende of hys Goſpell whych he wzote of the actes and lyfe of Chriſt, yet foz aſmuche as he touched the thynge but bzefly and lyghtly there, therfoze he doeth here in the leſſon of thys daye whych is the begynnynge of an other boke that he wzote foz our inſtruction of the dedes and actes of the Apoſtles, intreate the mater moze at large.

Fyrſt therfoze ye ſhall marke and obſerue (good people) that the Euangelical hiſtozies do paynt out Chriſt vnto vs as yet couered wyth the burthen of ꝑ ☞ fleſhe, & as yet not glozifyed, how be it in the meane ſeaſon he declared hymſelfe aſwell by hys heauenly doctrine as by many hys myzacles which he ſhewed that he was very God. But in the actes of the Apoſtles he is deſcribed and ſet fozth vnto vs as one that nowe raygneth & is glozifyed. Thus therfoze ſaynt

Luke

Luke begynneth hys deſcription. In the former treatyſe or boke whych I wrote dearly beloued frēd Theophilus (whych by interpretation ſygnifyeth a louer of God) we haue ſpoken of all that Jeſus began to do and teache. He ſayeth not of all that Jeſus began to teache & do. For our Sauiour Chriſte fyrſt dyd practyſe and worke ſuch thynges as he afterwarde taught. He wente to Jhons baptiſme. He wythdrewe hymſelfe for a ſeaſon out of the compayny of the worlde afore he wolde take vpon hym to preache, and to teach other. The ſpirite led hym into wyldernelſe, where he faſted fourty dayes and fourty nyghtes. He ſuffred there mooſt ſharpe honger to arme hymſelfe wyth abſtinence and pacience. He there endured the mooſte bytter aſſaultes and temptacions of our gooſtly enemye the deuell, as appeareth manyfeſtly in the fourth chapter of Mathewe. All thys he dyd to ſhewe vs an exēple how we ought to do. We haue many teachers but fewe doers.

Theophilus. Mat. iij. Mat. iiij

Thou (ſayeth Paule) whyche teacheſt another, teacheſt not thy ſelfe. Thou preacheſt a man ſhulde not ſteale, and thou ſtealeſt thy ſelfe. Thou that ſayeſt a man ſhulde not commytte adultrye, cōmytteſt horedome thy ſelfe. Thou abhorreſt ymages, & yet thou doeſt robbe God of hys due honour. Chriſt byddeth hys Apoſtles and preachers that theyr lyght ſhulde ſhyne before men. He wolde haue them to be the ſalt of the earth. But yf the ſalt (ſayeth he) be vnſauery, wherewith ſhal it be ſauered? it is good for nothyng but to be caſt out of the dores and trodē vnder fete. And in concluſion he ſayeth in thys wyſe. Whoſoeuer doth and teacheth, the ſame ſhalbe called greate

Rom. i. Math. v

in the

in the kyngdome of heauen. Yea he furthermore aſ-
Math. v ſureth vs, that onles our ryghtuouſnes do paſſe the ryghtuouſnes of the ſcribes, and phariſees: we ſhall not entre into the kyngdome of heauen. But wol ye knowe good people what be ſcribes and phariſees? Herken what Chriſte ſayeth in the .xxiij. chapter of Mathew. The ſcribes and phariſees ſyt in Moſes chaire. All therfore that they byd you obſerue, that obſerue and do, but do not ye after theyr workes, for they ſaye and do not. Yea they bynde together heuy burthēs and greuous to be borne, and laye them on mens backes, but they themſelues wyll not heue at them wyth one of theyr fyngers.

But let vs now ſe, whether there be any ſuche
Origene ſcribes and phariſees amōges Chriſtē men, as were in olde tyme amonges the Iues. Origene that auncient doctour, wrytynge vpon thys place of Mathew, ſayeth, that thoſe be ſcribes, whych depart not from the letter of the law. Theſe be ſuch perſons as teach nothynge but the outwarde obſeruynge: and as who ſhulde ſaye the barke of the lawe, where as
Ro. vij. accordynge to ſaynt Paule the lawe kylleth and the ſpirite quyckeneth. For as ſaynt Auſtine doth very
Auſtine. well declare, the letter of the lawe wythout the ſpirite is not ynough. It is the ſpirite that quyckeneth, of whome, onles a mā be borne agayne, he can
Ioh. iij. not entre into the kyngdome of God. Thys ſpirite is wont to lede men into al trouth, he diſcloſeth and openeth vnto vs the ryth of the lawe, that is to ſay, the lyuely and erneſt fayth in Meſſias that was prophyſed ſo longe before by the prophetes, euen our ſauiour Chriſt Jeſus, for whoſe loue we ought frelye

to

to fulfyll and worke the lawe and not conſtraunedly lyke ſlaues and bondmen, foraſmuch as the ſpirite of God hath infranchiſed vs and made vs Chriſtes freemen. They than whych teach not thys fredome and enfranchiſement of chriſtian men, that is to wit whych teach not the ppth or karnell of the lawe but the barke or houſke, be no better than ſcribes. Now I pray you, what other be al papiſtes but euen ſuch & worſe, for they can ſkant abyde to teache ſo muche as the letter of gods law, whych neuertheles beyng taught nakedly and alone doth but kyll, it quyckeneth not. Yea they wol teach welnere nothynge but theyr owne traditions, cuſtomes and beggerly elemētes. I haue briefly ſhewed you (my frendes) which be ſcribes, accordynge to the definition of the auncient doctour Origene. Let vs now ſe, what he calleth a Phariſee. Such as profeſſynge (ſayeth he) ſome greater thyng do diuide themſelues as better from the multitude and cōmon ſorte of men, be called phariſees, which by interpretacion be as much to ſay as diuiſi or ſegregati, that is to wyt, diuided or ſeuered perſons. For Phares in Ebrue is called a diuiſion. Now accordynge to thys definicion whether there be any phariſees in Chriſtendome I reporte me to your ſelues. Lorde God what diuiſions, what ſectes what ſūdry ſutes of holy holy perſons haue we had in Englāde now of late whych thought themſelues better and holyer than the reſt of people, yea whiche wolde ſuffer none to be called religiouſe but themſelues, where as after the diffinitiō of ſaint James, they were as farre wyde and differed as much from religiouſe perſons, as an ape differre from an owle.

The papiſtes be ſcribes.

What origene calleth phariſee.

But let vs retourne to our lection. Theſe ſcribes and phariſees dyd teach but they dyd not ỹ thinges whych they taught. Chriſt (as ſaynt Luke doth here wytneſſe) fyrſte dyd the thynges, and after he taught them. And of all theſe thynges (ſayth Luke) whych Jeſus began to do and teache vntyll ỹ tyme of hys aſcenſion haue we ſpoken in the former treatyſe. Thys treatyſe we call cõmonly the Goſpell of ſaynt Luke. Now than whan the Apoſtles were assembled and come together they asked Chriſt, ſayenge: Lorde wylte thou at thys tyme reſtore agayne the kyngdome to Iſrael? Lo (good people) here ye haue a ryght notable exemple of the

The weknes of the apoſtles.

Apoſtles infirmitie and weakenes. For albeit they had herde oftentymes that Chriſtes kyngdome or raygne ſhulde be ſpirituall yet they continued ſtyll to dreame of a certaine corporal Monarchy or rule. But nowe what doth Chriſte vnto them? Albeit they thought & ſpake foolyſhly, yet he reiected them not, but ryght gently he plucketh them awaye from thoſe carnall thoughtes, ſaynge: It is not for you to knowe the tymes or the ſeaſons which the father hath put in hys owne power, as who ſhulde ſaye, medle ye wyth your office wherevnto ye be appoynted. Your office is to teſtifye of me & of my doctrine. Ye ſhalbe wytneſſes (ſayeth Chriſt) vnto me, not only in Jeruſalem, but alſo in all Jury and in Samary, and euen vnto the worldes ende. And here is to

The office of a poſtles or preachers.

be noted that Chriſt woll not haue hys preachers curiouſe vpon vdle queſtions or vayne philoſophie. For theyr only office and feate is to preache Chriſte and hys doctrine, that is to wyt, to ſet forth and pro-

powne

powne only ſuch thynges as Chriſte hath taught & done to be beleued of the ignoraũt people for which cauſe alſo the holy gooſt was gyuen vnto them, euẽ to thintent to make the Apoſtles mete to teache and vs to receyue theyr teachynge. Now whan Chriſte had ſpokẽ theſe thynges, whyle hys Apoſtles beheld hym, ſo ſodenly he was taken vp on hygh, & a cloud receyued hym vp out of theyr ſyght. Here (my bre- The fru
thren) ye ſhall marke the frute and profyte of our ſa te of the
uiour Chriſtes Aſcenſion. For by hys ſtyenge or aſ- aſcẽſion
cendynge vp into heauen he wrought two thynges for vs. The one was, he had a moſt goodly and glo rioufe triumphe vpon oure mortall enemye the deuell. The other was, he anone ſent downe the holy gooſt to hys Apoſtles, as alſo the prophete Dauid wytneſſeth, ſayenge: Aſcendit in altum, captiuam duxit captiuitatem, dedit dona hominibus. That is to ſaye. He aſcended vp on hygh, he led captiuitie captiue, he gaue gyftes to men.

Fynally, ye ſhall marke ꝑ our Sauiour Chriſte at hys departure from hys diſciples whan he mou-ted vp to heauen, comforted them by hys angels, ſurely promyſynge them, that euen ſuche one as they ſawe hym aſcendyng now vp to heuẽ, they ſhulde in the laſt daye ſe agayne, at whych tyme vndoubtedly he ſhall rendre to euery man hys rewarde accordyng to hys dedes. They which haue done wyckedly, and wolde not beleue, ſhalbe condemned into hell fyre, where ſhalbe weppynge and gnaſhynge of teth. But they that haue beleued on Chriſt Jeſu & wyth worthy dedes haue expreſſed and declared theyr fayth to the worlde, they ſhal inherite the kyngdom of heuen

and ſhall entre into the ioye whych the father of hea uen hath prepared for them. To whome wyth the ſonne and holy gooſt be glorye and laude in infinita ſecula. Amen.

The Goſpell on Aſcenſion daye. The xvi. chapter of Marke.

Thargument.

☞ Of the commiſſion that Chriſte gaue to hys Apoſtles to preach hys goſpell through out the hole worlde. And howe Chriſte aſcended vp to heauen.

AFter thys Ieſus appeared agayne vnto the eleuē as they ſat at meat: and calt in theyr teeth theyr vnbelefe and hardnes of harte, becauſe they beleued not them whych had ſene that he was ryſen agayne frō the deade. And he ſayd vnto them: Go ye into all the worlde, and preach the Goſpell to al creatures: he that beleueth and is baptiſed ſhal be ſaued. He that beleueth not ſhalbe damned. And theſe tokens ſhall folow them that beleue. In my name they ſhal caſt out deuels, they ſhal ſpeake wyth new tonges, they ſhall dryue awaye ſerpētes. And yf they drynke any deadly thynge, it ſhal not hurte them. They ſhall laye theyr handes on the ſycke, and they ſhall recouer. So then whan the Lorde had ſpoken vnto them he was receaued into heauē, and is on the ryght hande of God. And they wente forth, and preached euery where: the Lorde workynge wyth them and confirmynge the worde

wyth

wyth myracles folowynge.

The Chriſtian mans lyfe in thys preſent Goſpel (good people) is ſet before our eyes. For fayth and charitie are here propouned vnto vs as in all ỹ reſt of the goſpels. Wherfore ſyth the Goſpell bryngeth euer theſe two wyth it, we ought alſo continually to preache and entreate of them. For he ſayeth who ſo beleueth and be baptiſed ſhalbe ſaued, which thynges we ſhall now in order peruſe and conſyder.

Fyrſt of all Chriſt vpbraydeth in thys Goſpell hys Apoſtles of theyr faynte beleue and hardenes of harte and conſequently blameth them declaryng what they wanted and yet he reiecteth them not neyther is moued rygorouſly and haſtely agaynſt them but he gently blameth them none other wiſe than yf one of vs wolde ſaye to an other. Arte thou not aſhamed to do the thynge thou goeſt about? ſpeakynge after thys ſorte to bryng hym to knowe hymſelfe & to make hym aſhamed that he may leaue of his euel enterpryſe or worke, and yet we reiecte hym not nor hate hym nor yet plucke our loue from hym. Neyther was it a lyghte matter why the Lorde rebuked hys diſciples, for ſurely infidelitie or lacke of beleue is of all ſynnes that can be named the greateſt. And he expreſſeth vnto them the maner of theyr myſbeleue whan he ſayeth, that theyr hartes were hardened, and yet notwythſtandynge he handleth them gently and myldely. All theſe thynges were done to our comforte and conſolation that we ſhulde not be diſcoraged though we be any thynge fautye in oure fayth as yf we doute, ſtomble, or fall, but rather that we ſhuld quyckly ryſe agayne, eſtablyſh oure fayth Incredu litie.

and runne to God takynge truſt & affiaunte at hym and conſtantly alſo retaynynge it, namely ſyth he deleth wyth vs not accordynge to rygoure, but can wynke at our falles & infirmities. And he that reputeth hym to be ſuch ſhall alſo fynde hym ſuch one: I ſaye yf he can take hym for a mercyfull God he wyll ſuffer hymſelfe to be founde ſuch one, he woll ſo declare hymſelfe towardes hym. Contrary wyſe an euell conſcience and an vnfaythfull harte doth not ſo, he beareth no ſuch affiaunce towardes God, but flyeth from hym, reputynge hym a ſore & rygorouſe iudge, and therfore alſo fynde hym ſuch one. The ſame we muſt alſo do wyth our neyghbours. Yf we ſe any ſwarue frō the fayth he is not to be beloued in hys malyce but we ought to reproue and laye hys faute and ſhrynkynge before hys eyes but yet not after ſuch ſorte that we ſhulde hate hym or be agaynſt hym or turne our frendſhyp and loue from hym. For
Gal. vi. thus ſayeth ſaynt Paule. Brethren although a man be founde in any faute, you that be ſpiritual redreſſe ☞ ſuch a perſon wyth the ſpirite of mekenes. But the mooſt holy father or god rather, the biſhop of Rome whych wol be called Pope, hys byſhops, hys preſtes hys monkes, hys chanons, hys freers, and hys nonnes can not abyde whan that they be founde in any notable cryme, to be reproued. For what ſo euer euel do chaunce they pretende and allege for them that it come not through theyr faute but through the faute of theyr ſubiectes. Theyr ſubiectes and ſuche as be
Euell ought to be punyſhed. vnder theyr obedience ſhalbe cruelly and roughlye handled. Summa ſummarum any iniury and wyckednes ought to be punyſhed, but loue and veritie

muſt

muſt be kept towardes euery man. Neyther oughte we to ſuffer our mouth to be ſtopped. For none of vs all ſhall ſo lyue as longe as we be in thys fleſhe that we can be founde on euery parte blameles. But I am fauty in thys thynge, and an other in that. Namelye ſythe it is ryghte manifeſt to all men that euen thapoſtles themſelues lacked that whych was chyfe and the hygheſt poynt of al, where as notwithſtandynge, they were the cozner ſtones and the rockes of foundacion, yea and the beſte and the moſt excellent part of chriſtendome. No man yet thynketh that thapoſtles were vtterly and all together infideles. For they beleued the thynges that were wrytten in the law and in the prophetes, albeit they had not yet the full perfection of fayth. Fayth was in them and it was not in them. Fayth therfore is a thynge whych alwayes groweth bygger and bygger accordynge to the parable of the muſtarde ſede. So the Apoſtles were not vtterly voyde and deſtitute of fayth for they had a parte of it. For it is wyth fayth as it is wyth a man that is ſycke and begynneth by lytle and lytle to crepe vp & ware ſtronge. The lord than expreſſeth and declareth to hys apoſtles where in they beleued not and what they wanted, whyche doubtles was that they perfytly beleued not his reſurrection. For albeit they beleued all the reſt, yet in thys behalfe they remayned infideles. For happely they beleued alſo thys that God wolde be mercyfull vnto them, but yet this was not ynough. For it was neceſſary alſo that they ſhulde beleue Chriſtes reſurrection. Wherfore he vpbrayeth them of theyr infidelitie ſayenge that albeit they had ſene altogether yet

Chriſt vpbrayeth his apoſtles of theyr infidelitie.

yet they beleued it not, and that they yet wãted thys article of reſurrection. What is it than to beleue the reſurrection of Chriſt whych beareth ſo great a ſtroke and is of ſuch importaunce that ỹ diſciples were called infideles and myſbeleuynge perſones for the defaute of it? Certes, to beleue the reſurrection of Chriſt is nothynge els than to beleue we haue a reconciler before God whych is Chriſt whych maketh vs at one wyth God the father and iuſtifyeth vs in hys ſyght. For what ſo euer is in man of hys owne nature and byrth wythout regeneratiõ is but ſynne and death whereby he heapeth vpon hymſelfe gods vengeaunce. Agayne, God is the eternal iuſtice and clerenes, whych of hys nature hateth ſynne. Hereof it commeth that betwene God and man is perpetuall enmitie neyther can they be frendes or agre together. Chriſte therfore beynge incarnate dyd bothe tranſlate our ſynnes vpon hymſelfe and drowned ỹ wrath of the father in himſelfe to reconcile vs to his father. Wythout thys fayth we be ỹ chyldren of vengeaunce, we can do no good worke that maye be acceptable to God, neyther wyll God heare our prayers. For thus in the .xviij. pſalme it is wrytte. They cryed and ther was no helper to the Lorde, and he anſwered them not. Yea the moſt excellente worke wherby we thought to obtayne grace, helpe, & comforte of God was imputed vnto vs for ſynne, as the prophete in the .cix. pſalme ſayth: Oratio eius in peccatum fiat. Be hys prayer counted for ſynne, for ſurely we can not wyth al our powers of our owne nature pacifie god. We neded therfore Chriſt to be mediatour for vs to the father, and to make vs at one

What it is to beleue the reſurrection of Chriſt.

with

wyth hym,and finally to obtayne what ſo euer is ne
ceſſary for vs.By the ſame Chriſt it behoueth vs to
aſke of God what ſo euer thynge we nede,as Chriſt
hymſelfe enſtructeth vs ſayenge: What ſo euer ye Ioh. xvi
aſke the father in my name it ſhalbe done vnto you.
What ſoeuer we demaunde of God, ſurely by thys
Chriſt(which hath ſatiſfied for our ſynnes)we muſt
obteyne and get it. For Chriſt is he whych layeth a
garniſon about vs,he is the defēce and bukler vnder
whome we be hydden, euen as the chekens be nou-
ryſhed and hydde vnder the wynges of the henne.
By him only our prayer is allowed before God.By
hym onely we be herde and get the fauoure & grace
of the father.Thys is now to beleue vpon Chriſtes
reſurrection yf as it is recited we beleue that Chriſt
hath borne vpon hym aſwell our ſynnes as the ſyn
nes of the hole worlde & hath drowned in hymſelfe
the one and the other and alſo the yre of the father
wherby we be reconciled to God and made ryghtu-
ouſe before hym. Now ye ſe your ſelues howe fewe
chriſtian men and wemen there be whych haue thys
fayth wherby all men be delyuered from theyr ſyn-
nes and be made ryghtuouſe.For they beleue not in
the reſurrection of Chriſte,that theyr ſynnes be ta-
ken awaye alſo by Chriſte,but go about to be iuſti-
fyed by theyr owne workes.Thys man entreth into
the cloyſter & is made a monke or freer,ſhe a nonne
ſome one thynge,ſome another,that they may be de
lyuered from theyr ſynnes,and yet they ſaye they be
leue in the reſurrection of Chriſte, where theyr wor-
kes do ſhew cleane contrary.Wherfore thys article
haue the holy fathers preached and inculked ſpeci-
ally before other. For thus ſaynt Paule in the.xv.

All out warde chriſten men be leue not in the re ſurrec- tion.

chapter of hys fyrſte epiſtle to the Corinthi. ſayeth. Yf Chriſt hath not ryſen frō death to lyfe thā vayne is our preachynge, vayne alſo is your fayth, And a lytle after. Yf Chriſt haue not ryſen vayne is youre fayth, ye be yet in your ſines. What maner cōſequēs is thys? how do thys folowe? Thus truly, yf Chriſte roſe not from death to lyfe, it foloweth, that ſynne & death dyd ſwalowe hym vp and kylled hym. After that we could not ryd our ſelues out of our ſynnes, Jeſus Chriſt toke them vpon hym to treade vnder hys fete death and hell, and to be made Lorde ouer them. Now yf he roſe not agayne, than ſurely he ouercame not ſynne, but was ouercome of ſynne. And yf he roſe not agayne, he redemed vs not, and ſo we be yet in our ſynnes. Furthermore in the tēth to the Romaynes he ſayeth thus. Yf thou confeſſeſt wyth thy mouth Jeſus to be the Lorde, and beleueſt in thy harte, that God hath rayſed hym from death, thou ſhalt be ſaued. Hereynto agreeth all ☞ ſcripture both olde and newe. But it is not yet ſufficient to beleue the reſurrection of Chriſt. For al wicked perſones beleue thys, yea Satan doubteth not ☞ but that God ſuffered & roſe agayne. But we muſt alſo beleue the ſumme of the reſurrection and alſo what frute and profyte we haue taken therby, that is to ſaye, pardon of our gylt and as it were a gayle delyuerey of all our ſynnes that Chriſte paſſed thorough death and by it ouercame ſynne & death, yea and what ſo euer coulde hurt vs he trode vnder his fote and is conſtitute and made at the ryght hande of the father in heauen the myghty Lorde ouer ſyn, Satan, death, hell, and what ſoeuer hurteth vs and that all theſe thynges be done for our ſake wyche

thynge the wycked perſons beleue not. Ye ſe than (my frēdes) how much is layde in thys artycle of reſurrection ſo that we may better wante all the reſte than thys one article. For what were it to beleue all the artycles, as that God was borne of the virgine Mary, that he dyed and was buryed: yf thou doeſt not alſo beleue that he roſe agayne? And thys God meaneth in Abacuc where he ſayeth: I ſhall worke a worke in you whych no man ſhall beleue whan it ſhalbe tolde. And thys is the cauſe why Paule in al hys epiſtles handleth no worke or myracle of Chriſt ſo diligently, as he doth the reſurrection of Chriſt. Yea he letteth paſſe all the workes and myracles of Chriſt, and chefly teacheth vs the frute of it, ſo that none of the poſtles hath ſo paynted Chriſt vnto vs as Paule. Wherfore not wythout cauſe Chriſt ſayd to Ananias: Thys is my veſſell of election to beare my name before the Hethen people, and kinges and the chyldren of Iſraell. It foloweth in the texte: Go ye into the hole worlde, and preach the Goſpell to euery creature. Abac. i. Actu. ix

What ſhall they preach? none other thynge, but that Chriſte is ryſen from death, and that he hathe vaynquiſhed and take awaye ſynne and all myſery, he that beleueth thys, is ſaued. For ỹ goſpel (which in the Greke ſoundeth a glad tydynges) is nothyng els, but a preachynge or ſhewynge of Chriſtes reſurrectiō, he that gyueth fayth vnto it is ſauke, he that doth not, is loſt. And here conſyder me the nature of fayth. Fayth conſtrayneth none to the goſpell, but leaueth euery man to hys owne lybertie and choiſe He that beleueth, maye frely beleue, he that cōmeth what is goſpel. Fayth conſtrayneth no man.

let hym come, he that wyl not, choſe hym. And here agayne ye ſhall marke that the Romyſh byſhop erreth and doth nought, in that he goeth about by violence to drawe men to the chriſten fayth. For beſydes the preachynge of the Goſpel, Chriſte gaue nothynge in commiſſion vnto hys diſciples. So they preached it accordyngly to theyr commiſſion & lefte it in mens free lybertie to come to it or not. They ſayd not, eyther beleue it or I wyl kyll the. So ye ſe ỹ infidels as turkes, ſaraſēs, & Jues ought not violently to be drawē to our fayth, but louyngly rather inuited and allured. But here is a doubte, how thys texte ought to be vnderſtande (go into al the worlde) ſyth the Apoſtles neuer paſſed through out all the worlde. For none of the apoſtles came ſo farre as to vs. Furthermore there be many Jlandes foūde out now in our tyme whych be inhabited with people to whome gods worde was neuer preached, where as yet the ſcripture confirmeth, ſayenge: In omnem terram exiuit ſonus eorum, that is, theyr ſoūde wēt forth into all the worlde. I ſaye theyr preachynge wente out into al lādes although it be not yet come into the hole worlde. And thys commynge out is be gonne, albeit it be not yet fynyſhed and ended, but it ſpredeth continually more and more and ſhal do tyl the laſt daye. And it is wyth thys commyſſion or ambaſſadie of preachynge as it is wyth a ſtone, whan it is caſt into the water, for it maketh waues about it, & one waue dryueth forth another, tyll they come to the ſhore, & albeit there be in the myddes a great caulme, yet the waues ceaſe not, but go continually forth. Euen ſo it is wyth the preachynge of the goſ-

Pſ. viij

pell

pell,it began by thapoſtles,and it ſtyll goeth forth, and by preachers it ſpreadeth further and further,it ſuffreth in the worlde perſecution and chaſynge awaye,yet it is alwayes opened more & more to ſuche as herde not of it before,though in the mydde iourney it be dryuen downe and be made ſtarke heriſie. Or it may be lykened to an ambaſſage that one ſendeth out, as yf oure ſoueraygne lorde the kynge of Englande ſhulde ſende hys ambaſſadours into Fraunce,or Spayne,we ſaye that an ambaſſadie is gone forth from our kynge thyther,all be it the ambaſſadours be not in dede as yet come thyther. It foloweth in the text.He that beleueth and is baptiſed ſhalbe ſaued. Here ye ſhal note that god doth hange an outward ſygne to hys worde whych ſigne maketh hys worde to be the ſtrōger vnto vs,ſo that it confirmeth our hartes & maketh vs not to doubt therof. Thus God dyd ſet ỹ rayne bowe for a ſigne to Noye to aſſure hym he wolde nomore deſtroy the worlde wyth floudes.So that thys rayne bow is as it were a ſeale or ſuretye both to Noye and to al vs none otherwyſe than a ſeale is put to wrytynges to make them ſure. And lyke as princes and noble mē be knowen by theyr colours,badges,and armes: euen ſo dealeth god wyth vs and hath ſtabliſhed his wordes as wyth a ſeale ỹ we ſhuld nothynge doubt Ge. xvij
He gaue to Abrahā circumciſion for a ſigne of Chriſtes cōmynge that ſhulde bleſſe the worlde. Lykewyſe hath he done here by puttynge to this promiſe of ſaluation an outwarde ſygne, I meane baptiſme For baptiſme is as it were a watchword to put god in remembraunce of hys promyſe,which yf it can be

Sygnes ioyned to the worde.

Auſtine. had, ought in any wyſe to be take (as ſaynt Auſtine ſayeth) and not to be deſpyſed. But yf it can not be had, or yf it be denyed a man, yet he ſhall not be damned ſo that he beleueth the Goſpell. For where the Goſpel is, there is baptiſme and al that pertayneth to chriſtianitie. And therfore the Lorde ſayeth. He that beleueth not ſhalbe damned. He ſayeth not, he that is not baptiſed. For baptiſme wythout fayth is nothynge worth, but it is lyke to a paper that hathe a ſeale hangynge to it and hath no wrytynge in it. Wherfore they that haue ſygnes (wlych we call ſacramētes) wythout fayth, they haue ſeales without wrytynges. Furthermore ye ſe here (good people) what is thoffice of ſuch as wolde be called Chriſtes apoſtles, that is to wyte, to go into the worlde & preach Chriſtes Goſpel. And ſo here ye may iudge whether the byſhop of Rome with his galant prelates which ryde lyke princes vpō theyr moyles & neuer preach one worde but rather ſtoppe the mouthes of true preachers, ought to be called Apoſtolyke perſons or no. It folowethe in the texte.

And theſe tokēs ſhall folowe them that beleue. In my name they ſhal caſt out deuels, they ſhal ſpeke wyth newe tonges, they ſhal dryue awaye ſerpentes. And yf they drynke any deadly thynge, it ſhall not hurte them. They ſhall laye theyr handes on the ſycke, and they ſhall recouer.

My frendes how ſhal we verefy thys texte, that he that beleueth ſhal haue power to worke all theſe ſygnes? for the Lorde ſayth that theſe tokens ſhal folowe the beleuers. Moreouer it is certaynly know-

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wen vnto vs that not all ꝑ Apoſtles wrought them. For it is recorded of none to haue dronken poyſon but of Jhon the Euangeliſt. Furthermore yt thys sayenge of Chriſt muſt nedes ſtande, few ſhalbe ſaued for very fewe of the ſayntes haue done al theſe. Some therfore to auoyde thys inconuenience do expounde theſe ſygnes myſtically, ſayenge that they do ſpeake wyth new tonges whych where as before they taught deuelyſh doctrines, nowe they confeſſe Chriſt and ſo they be new men. By takynge awaye of ſerpentes they vnderſtande the deſtroyenge of peſtiferouſe doctrines, hereſies and ſectes. By drynkynge of poyſon wythout hurte, they vnderſtande that the readyng or hearyng of falſe doctrines ſhal not hurte them. By healynge and curynge of ſycke perſons they vnderſtande the healynge of the ſoule. Albeit thys interpretation is honeſt and a mater of trouth that ſuch as beleue ſhall worke theſe feates, yet it is not the ryght ſenſe and meanynge of thys text. This than is the meanynge. Where a chriſtian man hath fayth, he ſhall haue power to worke theſe ſygnes and they ſhal folow hym, as Chriſt hymſelfe ſayeth in an other place: Verely verely I ſaye vnto you, he that beleueth in me the workes that I do he ſhal do, yea and he ſhal do greater then they be. For the chriſten man hath the ſame power wyth Chriſte, Chriſt is a cõmunitie, he is ſette in the ſame goodes wyth Chriſt. Furthermore Chriſt gaue them power agaynſt wycked ſpirites to caſt them out & to heale al maner of ſyckenеſſes as it is redde in the tenth of Mathew. Alſo in the.xc.pſalme ye rede: Thou ſhalt walke vpon Lions and Dragons. Wherfore where

A myſtical interpretacion.

Io.xiiij.

a chriſten

a chriſten man is, the power to worke theſe ſygnes & myracles is not taken awaye, as by many exemples it hath ben proued. But no man ought to do them, onles it be neceſſarie and the caſe requyre it. For the Apoſtles theſelues wrought not theſe myracles but only to the teſtification of gods worde that ſo by myracles the Goſpell myght be confirmed, as the texte ſayeth. They went and preached euery where, the Lorde worckynge wyth them and confirmynge the worde wyth myracles folowynge. But nowe after ꝙ the Goſpell is ſpred abrode and opened to the hole world, myracles be not neceſſary as they were in the Apoſtles tyme. It foloweth: whan the Lorde had ſpoken vnto them, he was receyued into heauen. That is to ſaye, he went vp to begyn hys ſpirituall and heauenly kyngdome, and drewe wyth hym oure hopes into heuen that thyther, whether we ſawe hym aſcende we ſhulde alſo folowe. And he ſytteth on the ryght hande of God. Thys is a maner or fygure of ſpeakynge and it ſygnifyeth, he is God, eg all and of lyke power wyth the father. And as the prophete ſayeth, he aſcended vp on hygh & hath led captiuitie a priſoner. So that nowe, we be no longer in thraldome, for Chriſt hath caryed it awaye wyth hym and made vs the chyldren of hys father to lyue eternally wyth hym in heauen. To whome be glorye for euer and euer. Amen.

The

Thargument.

☞ An exhortacion to do good workes accordyng to therexemple of Chriſt.

MOoſt deare beloued brethren. Be ye therfore ſober, and watch vnto prayer. But aboue all thinges haue feruent loue amonge your ſelues. For loue ſhall couer the multitude of ſynnes. Be ye herberous one to another, wythout grudgynge. As euery man hath receyued the gyfte, euen ſo miniſter the ſame one to another, as good miniſters of the manyfolde grace of God. Yf any man miniſter, let hym do it as of the abilitie whych god miniſtreth vnto hym, that god in all thynges maye be glorifyed thorow Ieſus Chriſt.

GOod bretherē and ſyſters in our ſauiour Chriſt the lection of the epiſtle of thys daye redde in ꝑ church is taken forth of the.iiij. chapter of the fyrſte epiſtle of ꝑ Apoſtle ⁊ meſſanger of Chriſt S. Peter.

Ye ſhall therfore vnderſtande that foraſmuch as thys holy mā S. Peter had now in the chapters go ynge before thys place ſufficiently taught the Iues and others whome he wrote thys epiſtle vnto, of the fayth and iuſtification whych cōmeth by Chriſte, he doth now in the chapters folowynge monyſh them of good workes, accordynge to the maner of ſyncere and pure preachers, whych before they gyue any preceptes of good maners, woll fyrſt intreate of ꝑ cauſes of new lyfe. Wherfore thys preſent leſſon is nothynge but an exhortation to good workes after the The occaſion of thys epiſtle.

exemple of Chriſte. Thus than he ſayeth:

Be ye therfore ſobre and watch vnto prayer.

Thys texte contayneth a generall exhortacion to all ſuch thynges as become chriſten men to do in this lyfe. For modeſty and ſobrenes be not ſo greatly good workes, as they be the ſelfe rules wherby al good woorkes be tempered. Ye ſhall therfore vnderſtand here by modeſtie and ſobreneſſe fyrſt thoſe ciuile vertues whych haue contrary vyces, arrogancye and pryde. In lyke wyſe doth alſo Paule vnderſtande them in the .xij. to the Romaynes where he wryteth. I ſaye vnto you by the grace whych is gyuen me to euery one of you, that none thynke proudly of hymſelf aboue that it becōmeth hym to thynke but lette hym ſo thynke that he be demure and ſobre euen as God hath beſtowed to euerye one the meaſure of fayth. Seconde, ye ſhal vnderſtande by modeſtye and ſobrenes here, alſo the ſoūdnes of mynde ſo that ye thynke modeſtly & ſoberly of gods worde, leſt through your owne ymaginations and good intencions ye go awaye from the true vnderſtandyng of gods worde, or ſuffer your ſelues to be plucked away wyth any maner wynde of new doctrine. Now whā we be modeſt and ſober, aſwell in lyfe as in doctrine it foloweth conſequently that we muſte nedes watch and gyue our ſelues to prayer. It foloweth.

Sobrenes and modeſtie.

But afore all haue feruent loue amonges youre ſelues, for loue ſhal couer the multitude of ſynnes.

As though ſaynt Peter ſhuld ſaye. It may happen peraduenture that a man may fayne wyth hym ſelfe that he is ſober, modeſt, and buſye in prayer. Therfore before al thynges ſe ye haue charitie with out

Charite

out whych, youre demurenes, youre ſobernes, your prayer maye be but fayned and cloked workes, with out whych charitie alſo they be nothynge worth nor yet thankfull to God accordynge to the ſayenge of Chriſt. Whan thou ſhalte offer thy offerynge at the aulter and remembreſt, that thy brother haue ought agaynſt the, leaue there thy offeryng, and go and be at one wyth thy brother firſt, and then come and offre thy oblation. Doubtles (my brethren) charitie is to be preferred before all other workes for wythout it none of all oure other workes can pleaſe God as Chriſt hymſelfe wytneſſeth Math. v. And alſo the prophete Eſay in the fyrſt chapter. Thou ſhalt nomore offer to me ſacrifice and ſo forth, but learne to do ryghte, helpe the nedye. &c. And ſaint Peter wyl that our charitie be behement or feruent, not colde and negligent ſuch as they is, whych wyth theyr mouth make as though they loue a man, but wyth theyr harte they hate hym as euel as a tode. And he addeth the cauſe, for loue or charitie coucreth ꝑ multitude of ſynnes. Thys ſentence is taken forth of ꝑ x. chapter of the prouerbes. For the mooſt proper office of charitie is to hyde the infirmities of the neghbourc. Furthermore hoſpitalitie and harbourynge wythout murmurynge or grudgynge is alſo one of the effectes of charitie. It foloweth in the texte. Math. v

Vehemēt charitie.

As euery man hath receyued the gyfte, euen ſo miniſter the ſame one to another as good diſpenſours or ſtewardes of the manyfold grace of god.

Here good people, the Apoſtle Peter exhorteth euery man particularlye to do hys office in hys cal-

lynge. He that is a preacher of gods worde, oughte to be content wyth hys gyfte and to execute his du-
☞ tie in hys vocatiõ, that is to wyt, he ought to preach not hys owne dreames, but the ſermõs and wordes of God, and ſo of all other offices in Chriſtes cõgre gation, whych yf they were done accordynge to S. Peters aduyſe here, we ſhuld both haue gods word more purely ſet forth, and alſo the churche in better vnitie and concorde. Then accordyng to euery mãs gyfte, and (as Paule ſayeth) euen as God hath allot
Ro. xij. ted euerye man accordynge to the meaſure of hys fayth, ſo let hym ſerue in hys callynge. As good ſte
Good ſtewardes wardes or diſpenſours let them behaue themſelues
des. in executynge theyr office. I praye you is not he a foolyſh ſtewarde whych of other mẽs goodes wold
☞ glorie and take a pryde, where he is but onely ỹ ſtewarde and not the owner of them? Nowe they be good ſtewardes whyche be faythfull and prudente, whych knowe what, how, to whome and what tyme they oughte to preache and laye out the treaſure of gods worde, the treaſure I ſaye of the manyfolde grace of God accordynge to the ſundry and manyfold gyftes. He that ſpeaketh let hym ſpeake the ſermons and wordes of almyghtye God, let hym not preach hys owne gloſes, hys owne inuencions hys owne dreames and fanſies. And to what ſo euer mi-
Ex virtute. niſtracion he be called and appointed in the church, let hym do it (ſayeth ſaint Peter) as of the vertue, power, and abilitie whyche God miniſtreth vnto hym, and not as though he were able by hys owne wyt & prudence to execute hys miniſterie. It foloweth.

That God in all thynges maye be glorifyed tho

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row Ieſus Chriſt.

Here ſaynt Peter declareth the principall ende of all our gyftes offices and good workes, whych is that by them ſhulde ryſe contentions, ſtrykes, debates, and diſcordes. Nowe God is glorifyed by oure gyftes, offices, duties, and workes, when we ſo vſe them that the congregacion may take profyte & edification therby, and may take occaſion by the good diſtribution of the ſame to glorifye God by Ieſus Chriſte. For oure Sauiour Chriſte Ieſus aſcendynge vp to heuen diſtributed and gaue gyftes vnto men as the prophete ſayeth. To whome be all glorie, al prayſe, all imperie and dominion aſwel to ſaue as to rule and gouerne hys faythful ones, together wyth the father and the holy gooſt for euer and euer A M E N.

How god is glorified by our gyftes and workes

Pſ. lxvij

The Goſpell on the ſondaye after the Aſcenſion daye. The. xv. chapter of Ihon.

Thargument.

☞ The holy gooſt is promyſed to be ſente by Chriſt to hys Apoſtles.

IEſus ſayd vnto hys diſciples. But whan the comforter is come whom I wyll ſende vnto you frō the father (euen the ſpirite of trouth, whych pro-

cedeth of the father) he ſhall teſtifye of me. And ye ſhall beare wytneſſe alſo, bycauſe ye haue ben with me from the begynnynge. Theſe thynges haue I ſayd vnto you bycauſe ye ſhulde not be offended. They ſhall excommunicate you: yea the tyme ſhall come, that whoſoeuer kylleth you, wyl thinke that he doth god ſeruice. And ſuch thinges wyl they do vnto you, bycauſe they haue not knowē the father neyther yet me. But theſe thynges haue I told you that whan the tyme is come, ye may remēber them that I tolde you.

Paracle tus.

FOr aſmuch as our Lorde Chriſt in his maundie (good people) wyth many promyſes had bequeathed and deputed the holy gooſt to his Apoſtles, he doth now at laſt name hym more playnly wyth hys proper name of office, declarynge therby what profyte and commoditie he ſhall bynge to the worlde. He ſayeth: whan the comforter is come. Thys proper and true name he gyueth the holy gooſt callyng hym paracletum, that is ſaye a comforter. For who

Ro. viij. els certifyeth our conſcience, that we ſhulde beleue ỹ by Chriſt we be the chyldren of God and crye Abba father, but thys only comforter? I praye you, who maketh vs both deſyrefull and alſo hardy to cōfeſſe thys fayth? Who comforteth vs in all ſuch myſfortune and afflictions as we ſuffre in thys worlde for thys confeſſions sake? Surely the ſame ſelfe good ſpirite, whych procedeth from ỹ father doth al thys, thys is hys feate and offyce. For thobteynynge of whych ſpirite, the prophet Dauid ſo buſely prayeth

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in the.l.pſalme. But ye maye moze lyuely beholde the nature and wozkynge of thys holy gooſt oz ſpirryte in the apoſtles, whyche before the commynge of the holy gooſt, in tribulation fledde from the Lozde and vtterly denyed hym. Foz they hyd themſelues in cozners, ſome here ſome there. But whã thys ſpirite, thys comfoztour was ones confirmed in them: then they confeſſed Chriſt frely and hys reſurrectiõ in ſo much that they alſo toke pleaſure and delyte in the croſſe oz affliction that was layde vpon them as appeareth playnly in the Actes. Act.v.

Now thys comfozter, bycauſe by the vertue of hys offyce he maketh men trouthe tellers, yea and comfozteth and ſtrengtheneth the faythfull in the confeſſion of the trouth, by the vertue alſo of hys office he ſhall teſtifie of Chriſt. So ye muſt here marke that ỹ holy gooſt ought to beare wytneſſe of Chriſt. But what ſhall he teſtifye, what ſhall he teache of Chriſt? Undoubtedly none other thyng but ỹ which Chriſt preached and taught before, that is to ſay, he ſhall make them whyche before coulde not percepue Chriſtes doctrine, now to vnderſtãde it, by wzytyng the goſpel in theyr hartes. A mans owne wyſedome can here do nothynge, it muſte be thys holy ſpirite ỹ comfozter whych muſt do the dede, euen as Jeremy the prophete in the.xxxi.chapter ſayeth: I ſhal plant my lawe in the inwarde partes of them and wzyte it in theyr hartes, and wylbe theyr God and they ſhall be my people. And from thence fozth ſhall noman teach hys neyghbour oz his brother and ſaye: know the Lozde. But they ſhall all knowe me fzom the loweſt to the hygheſt, ſayeth the Lozde. Of all theſe The ſpirite of truth. The prophecie of Ieremye.

thinges.

thynges it is gathered manyfeſtly that wythout the holy gooſt we neyther can know the truth noꝛ beare wytnes vnto Chꝛiſt Jeſus.

Seconde, we may eſpye here (good people) verye playnly thoffice of Apoſtles oꝛ Chꝛiſtes meſſangers That is to wyt, that they ought to beare wytneſſe of Chꝛiſt. ☞ Foꝛ to teſtifye oꝛ beare wytnes in ſcripture ſygnifyeth to teach and ſpeake not the thynge that pleaſeth vs but the thinge that almyghty god hath cõmaunded. After thys ſoꝛte is Chꝛiſt named in the pſalme a faythfull wytnes in heauen. Alſo Eſay the pꝛophete ſpeaketh of Chꝛiſt in the perſone of the father. J haue ſet hym foꝛ a wytnes to the people foꝛ the pꝛince and mayſter of the gentyls. Wherfoꝛe ſyth the recoꝛde and wytnes of Chꝛiſt and of hys apoſtles ought to be egall and agreable togethers: ſurely they muſte haue one tenure of theyꝛ teſtimonies, and furthermoꝛe it muſt nedes folowe that the holy gooſt executed his teſtimonie and recoꝛde by ꝑ apoſtles as in the .x. of Mathew it appeareth. Jt is not you (ſayth Chꝛiſt) whyche ſpeake, but the ſpirite of my father whych ſhall ſpeake in you. Where be nowe theſe felowes whyche here tofoꝛe haue cryed that the holy gooſt haue reuelated and diſcloſed to thapoſtles and fathers certaine ſecretes and hygher thynges whych be not compꝛiſed in the goſpell? To whome wyll ye gyue moꝛe credence? To Chꝛiſte oꝛ to theſe veyne tryflers? Chꝛiſte ſayeth that the holy gooſt ſhall teſtifye of hym to the woꝛlde and ſhall make mẽ mete and apte to rececyue his goſpel and ſhall teach none other thynge than that whyche he hymſelfe hath taught. But theſe tryflers bable that

Pſalm. lxxxviij. Eſa. lv.

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the holy gooſt ought to teach ſome thynge of more excellencye than that whych is compryſed in ỹ holy goſpell. Surely I wolde thynke it mooſt conuenient that we ſhulde obey and beleue hym to whom the father of heauen bare wytnes ſayenge: Thys is my welbeloued ſõne in whom I am right wel pleaſed heare ye hym. But they that can not be ſatiſfied wyth Chriſtes doctrine to whome not only thapoſtles but alſo the holy gooſt hath borne wytneſſe, let them at theyr parell choſe them other doctrines. Certes I wyll not counſayle you lyke owles to wãder in darkenes but rather to fyxe ſtedfaſtlye youre fete in the lyght. math.iij

Laſt of all ye ſhall conſyder and note (good chriſten bretheren and ſyſters) in thys goſpell, ỹ the worde and inſtitution of Chriſt, of whych the ſpirite & the apoſtles do teſtifye, can in no wyſe b gratefull and acceptable to the worlde. For thoſe that wol admyt thys worde, the worlde wolle caſte them out of al honeſt mens company (as they call honeſte men) they woll as hereticks dryue them out of theyr churches and aſſembles, they woll excommunicate them, they woll curſe them wyth boke bell and candell. Yea yf they may wyth all kynde of punyſhment and death perſecute the true Apoſtles and meſſẽgers of Chriſt they wyll thynke to do a hygh ſeruice to God, & that theyr zeale hath hyghly ſerued gods wyl. But what ſayeth Chriſt in the meane ſeaſon? Therfore I wyll be wyth you. They ſhal ſo handle themſelues towardes you, bycauſe they knowe nother me nor my father. Here ye ſe wyth what ſucceſſe and fortune in thys wycked worlde the mooſt precious worde of the

goſpell wyth the imbꝛaſers therof be commonly re-
ceyued. Foꝛ thou mayſt not loke to lyue a ſwete an
ydle and a delicate lyfe yf thou wolte confeſſe Chꝛiſt
ij.tim.ij Foꝛ he that woll lyue after a godlye ſoꝛte(as ſayeth
ſaynt Paule)muſt nedes ſuffer perſecution. And in
Gala.ij. an other place he ſayeth: Yf I wolde pleaſe men I
ſhulde not be the ſeruaunt of Chꝛiſt.

Wherfoꝛe yf perſecution ſhall inuade vs foꝛ cō-
feſſynge of Chꝛiſt:it is good that we be armed wyth
goddes woꝛde that we maye knowe how perſecutiō
hangeth ouer our heades by the proper wyl of God
to thyntent our fayth myght thus by ſuch perſecu-
tion be clarifyed,tryed,and purged.Foꝛ yf we be ful
certifyed hereof,we can not eaſely be offended wyth
temptation but wyth a pacient mynde we ſhall ſuf-
fer all the wronge that the world for Chriſtes cauſe
woll put vs to . And ſurely thys ſhalbe a comforte
vnto vs,that oure perſecuters for all theyr proude
bragges and vauntes neyther know Chriſt nor his
father.Fynally we be ryght well aſſured that ỹ trou
ble and affliction of thys tyme(as Paule ſayth)can
Ro.viij. in no wyſe be cōpared wyth the glorye to come that
ſhalbe diſcloſed vnto vs.Wyth thys our knowlege
comfortynge our ſelues we ſhall remayne quyet in
our conſcience,ſtyll awaytynge wyth ſtedfaſte hope
for the immortall crowne of the ſayd glorye whyche
the father of heauen hath prepared for vs . To
whom wyth the ſōne & holy gooſt be al glo-
rye and prayſe for euer and euer.

A M E N.

The Epiſtle on wytſondaye.The.ij.chapter
of the actes of the Apoſtles.

The

☞ The holy gooſt is here gyuen accordynge to Chriſtes promyſe before.

WHan the fyftye dayes were come to an ende, they were all wyth one accorde together in one place. And ſodenly ther came a ſounde frō hea uen, as it had bene the cōmynge of a myghty wind and it fylled al the houſe where they ſate. And there appeared vnto them clouē tonges, lyke as they had ben of fyre, and it ſat vpon ech one of them: and they were all fylled wyth the holy gooſt, and begā to ſpeake wyth other tonges, euen as the ſame ſpi= rite gaue them vtteraunce. There were dwellynge at Ieruſalem, Iues, deuoute men, out of euery nati= on of them that are vnder heauen. When thys was noyſed aboute, the multitude came together, and were aſtonnyed, bycuaſe that euery man herde thē ſpeake wyth hys owne langage. They wondered al and marueled, ſaynge amonge themſelues: behold are not al theſe whych ſpeake, of Galile? And how heare we euery man hys owne tonge wherein we were borne? Parthians and Medes, and Elamytes, and the inhabyters of Meſopotamia, and of Iury, and of Capadocia, of Ponthus and Aſia, Phrygia, and Pamphilia, of Egypte, and of the parties of Ly bia whych is beſyde Syren, and ſtraungers of Ro= me, Iues and Proſelytes, Grekes and Arabians: we haue herde them ſpeake in oure owne tonges the great workes of God.

CHriſt had oftentymes (good people) promyſed vnto hys diſciples the holy gooſt to confirme them in the true doctrine. For wythout ỹ holy gooſt noman can ryghtly eyther vnderſtande or certainly beleue the worde of God, neyther can ſtycke by it cõſtantly wythout ſtaggeryng or ſhrynkyng from it.

Io. xiiij It is the holy gooſt doubtles that teacheth al thynges and that putteth men in mynde of gods wyll. And therfore Chriſt ſayeth in the .x. Chapter of Mathew. It is not you that be the ſpeakers, but it is ỹ ſpirite of your father whych ſpeaketh in you. Wherfore thys often promyſe of ſendynge the holy gooſt which was made to the diſciples, Chriſt now in this daye of Pentecoſt perfourmeth. But bycauſe it helpeth lytle to know that the diſciples receyued the holy gooſt, onles we drawe thys receyuyng alſo to our profyte & auauntage, therfore it were good to know the cauſes why the holy gooſt was ſent.

Ye ſhall therfore vnderſtande (good people) that the holy goſt was not ſent to thapoſtles nor at this daye is ſent as ſome men do dreame, to teache a dyuerſe or ſtraunge doctrine frome Chriſtes doctrine whych Chriſt either taught not before or had forgotten to teache: But he was ſente and is ſeute for thre cauſes. The fyrſt is that he ſhulde teache and put in mynde & expoũde all ſuch thynges as Chriſt taught And of thys fynal cauſe and office of the holy gooſt our Sauiour Jeſus Chriſt in the .xiiij. and .xv. chapters of Jhon very copiouſly and at length ſpeketh.

The cauſes why the holy gooſt is ſent.

The ſeconde cauſe that the holy gooſt is ſente, is to confirme, ſtrengthen, and as it were to ſeale vs & to make vs full aſſured and certayne of the veritie of gods

of gods woꝛde. Of thys office the epiſtle of thys day maketh mencion, whyle it declareth that the holy gooſt ſat vpō euery of them and fylled them, whych thynge betokeneth nothynge els, but that the holy gooſt confirmed and certifyed the myndes of the Apoſtles vpon the veritie of gods woꝛd, and therfoꝛe he is called of Paule the gage and the erneſt. Ephe. i. i.cor.i.

The thyꝛde cauſe that the holy gooſt is ſente, is that in temptation he myght comfoꝛte vs and pꝛeſerue vs from deſperacion, and therfoꝛe he is called paracletus that is to ſay a comfoꝛter. Now therfoꝛe yf ye couete to knowe, who & what the holy gooſt is whych is called the thyꝛde perſone in trinitie, conſyder wel the foꝛſayd offices of hym, and ye ſhal ryght ly anſwere: The holy gooſt is God equall wyth the father and ſonne, whych was to thys intent ſent of them both, that he ſhulde moꝛe clearly expoune the diuine wyll of the father whych was openly publiſſhed to the woꝛlde by Chꝛiſt, and that he ſhulde put men in remembꝛaunce of the ſame and confirme it in theyꝛ hartes to thintent they myght boldlye confeſſe it. But let vs now appꝛoche to the texte of thys pꝛeſent leſſon. A deſcription of the holy gooſt.

Whan the daye of Pentecoſte. Pentecoſt.

That is to ſaye the fyftye daye from Eſter was a fulfyllyng whych was one of thꝛe ſolemne feaſtes in whych all the Jues were wont to be aſſembled accoꝛdynge to the lawe of Moſes in Deuteromye in the.xvi.chapter, whych feaſt we chꝛiſten men do obſerue wyth an other lybertie & foꝛ an other reſpecte then it was kept of the Jues. Foꝛ we do ſolemnize & kepe thys daye onely in memoꝛie of the ſpeciall and

wonderfull ſendynge of the holy gooſte as on thys daye. Whan thys feaſt (I ſaye) of the Jewes called Pentecoſt otherwyſe named the feaſt of wekes was in the complyſhynge and doynge, the Apoſtles were all wyth one accoꝛde together in one place, as Chriſt
Actu. ij. had commaunded them befoꝛe to do, that they ſhuld not departe from Jeruſalem but that they ſhuld awayte foꝛ the pꝛomyſe of the father.

And ſodenly there came a ſoũde from heauẽ, as it had been the comynge of a myghtie wynde, and it fylled all the houſe where they ſate.

My frendes thys ſoden commynge of the holy gooſt doth admonyſhe vs of the maner oꝛ foꝛme of hys commynge whych is not humane noꝛ chaũceth after mans faſhion, but as the ſimilitude declareth in the thyꝛd chapter of Jhon. The ſpirite oꝛ wynde bloweth where it woll, and thou heareſt hys voyce, but thou knoweſt not whence it cometh noꝛ whether it goeth. Now foꝛ as much as Chriſt applyeth thys ſimilitude and ſayth: So is euery one that is boꝛne of the ſpirite, therfoꝛe ye muſt alſo vnderſtand here, that the holy gooſt in dede commeth vnto vs, but how oꝛ after what ſoꝛte it paſſeth mans wyt and capacitie whyche neyther can compꝛehende the maner of hys commynge neyther yet the qualitie of hys action, albeit of the accion & pꝛeſence of the holy gooſt we be made certayne euen as we may be certayne of the blowynge of the wynde.

Finally it is here to be conſydered in what wyſe
☞ the holy gooſt is to be receyued of vs. Surely he is not to be receyued ſimpliciter as a doue that muſte

be

be miraculouſly ſent from heauen,(as certayne here tykes at thys daye do thynke)neyther is he to be taken as a vertue of God proceadynge from the father and from the ſonne (as Campanus thynketh) neyther yet in a preſcribed and diuiſed ſorme as the papiſtes haue prefixed hym before all theyr counſaylles were they neuer ſo contrary to gods worde, but he is to be receyued as very god of the ſelfe ſame eſſencie and godhed wyth the father and ſonne. It ſo loweth in the texte:

And there appeared vnto them clouen tonges lyke as they had bene of fyre and ſat vpon ech one of them.

Here(good people)ye maye learne the effectes or frutes of the holy gooſtes comminge,for he cõmeth not in vayne but maketh diſpertite or clouen tõges and fyry,he maketh men to ſpeake wyth other tonges,that is to ſaye,he regenderyeth them, he createth in them new motions,he aſſureth them of the word that they heare,he openeth theyr mouthes and maketh them boldly and wythout feare to confeſſe the trouth. And al they that is to wyt the Apoſtles that were aſſẽbled together for thys purpoſe were forthwyth and ſodenly al at ones repletc and fylled with the holy gooſt in ſuch ſtraunge ſorte that by and by they begaune to ſpeake wyth ſondry and newe tonges,not wyth olde tonges and ſuch as the tonge of Moſes the lawſpeaker is diſcribed to be that is to wyt harde and vnpleaſaunt, as it is wrytten in the fourth chapter of Exodus. And here maye ye note the dyuerſitie and difference of the lawe and goſpel. Dyuerſe tonges.

Moſes

☞ Moſes tonge was ſengle and but one, for one certayne people. But the tonges of the goſpell be ſundry, whereby is ſygnifyed the lyberte of the goſpel. They ſpake therfore wyth ſundry tōges euen as the ſpirite gaue them vtteraunce. The holy gooſt gaue not all to all, but (as Paule ſayth) accordynge to the meaſure of fayth as it ſemeth good vnto hym. It ſo loweth in the texte.

Ro. xij. i. cor. xi.

There were dwellynge at Ieruſalem Iewes deuoute men out of euery nation of them that are vnder the heauen and ſo forth.

Here be contayned the cōmune and vulgare effectes whych be wont to folowe the workes of ỹ holy gooſt. Theſe effectes be ſtoppynge & wonderyng, and they declare vnto vs ỹ power of the holy gooſte in them whych were moued wyth the workes of the holy gooſt. For the reſte of people were rather more and more offended wt the workes of the holy gooſte than kyndled to imbrace them. They ſayd then, how happeneth thys ỹ we heare euerye one in hys owne tonge whych be of ſundry nations, ſpeake the great wonders and hygh workes of God, that is to ſaye, the thynges that God hath wrought in hys Chriſte. For to thys intent ſurely was the holy gooſt come euen to expoūde and declare Chriſt to the diſciples, and no doubt he exhorted them frely and boldlye to preache hym vnto the hole worlde, whych thynge afterwarde they manfully executed, as the ſermon of Peter immediatly after made, doth declare & ſhewe. Surely the holy gooſt ſent from heauen make men frely to confeſſe the Euangelicall trouth before kynges

Magnalia Dei.

ges and pꝛynces, whych thynge the fleſhe otherwyſe is not able to do. Foꝛ it is to muche afrayed, that it can wyllyngly and gladly ſuffer the hatred of thys woꝛlde whych is knyt and ioyned wyth thys confeſſion. Fynally ye ſhall vnderſtande that ꝑ holy gooſt was gyuen to the Apoſtles in a vyſible foꝛme. But it is now gyuen to the choſen and electe perſons inuiſiblye only by the woꝛde. Wherfoꝛe good chꝛiſten people I hartely exhoꝛte you, that ye woll earneſtly imbꝛace and loue gods woꝛde, and not mocke & deryde it as certayne of the Jues here ſayd that the apoſtles were dꝛonken and full of new wyne. Neyther do I exhoꝛte you onely to reade and pꝛayſe the woꝛde, but alſo to woꝛke after it, to declare by youre dedes and pꝛocedynges that ye haue an vnfayned and ryght fayth in Chꝛiſt. So doynge, no doubte the holy gooſt ſhal come and dwell wythin you and declare and open vnto you all trouthe neceſſary to your ſoules helth, to the extirpacion of all wycked doctrine and auauncement of gods glorye. Unto whome be all honoure and pꝛayſe woꝛlde wythout ende.

Amen.

The goſpell on Wytſondaye. The xiiij. chapter of Ihon.

Thargument.

☞ Of the woꝛde of Chꝛiſte and of the holy gooſt

IEſus ſayd vnto hys diſciples, Yf a man loue me, he wyl kepe my ſaynges, and my father wyl loue him, and we wyl come vnto him, ād dwel with him He that loueth me not, kepeth not my ſayenges. And the word which ye heare, is not myne, but the fathers whych ſent me. Theſe thynges haue I ſpoken vnto you, beynge yet preſent wyth you. But the comforter which is the holy gooſt whome my father wyll ſende in my name, he ſhall teache you all thynges, and brynge all thynges to your remembraūce what ſo euer I haue ſayd vnto you. Peace I leaue wyth you, my peace I gyue you. Not as the worlde gyueth, gyue I vnto you. Let not your hertes be greued, neyther feare. Ye haue herde howe I ſayd vnto you: I go, and come agayne vnto you. Yf ye loued me, ye wolde verely reioyſe, bycauſe I ſayd: I go vnto the father. For the father is greater then I. And now haue I ſhewed it you before it come, that whan it is come to paſſe, ye myght beleue Hereafter wyll I not talke many wordes vnto you. For the prince of thys worlde commeth, and hath nought in me. But that the worlde maye know that I loue the father. And as the father gaue me cōmaūdement, euen ſo do I.

The original beginning of Pēteroſt.

BEfore we touch the goſpell (my bꝛethꝛē) we ſhal ſpeake ſomwhat of this dayes feaſt. This feaſt whych they call Pentecoſt, began in thys wyſe. Whan God ſhulde leade the Iſraelites out of Egypte, ꝑ nyght before he ordeyned Paſſeouer which we call Eſter to be ſolemniſed, and cōmaunded that

euery

euery yeare about that tyme ẏ daye ſhulde be kepte holydaye for a memory of theyr departure out of Egypte. And from that daye afterwarde for the ſpace of fyfty dayes they walked in the wyldernes, tyll at laſt they came to the moũt Sinay, where by Moſes the lawe was gyuen them of God. For thys cauſe they kept that ſolempne holydaye whyche we call in Greke Pentecoſt that is to ſaye the fyftye daye and in Engliſh Wytſonday. Now therfore fyfty dayes from Eſter beynge accomplyſhed and the memory of the lawe whych god had promulgate to the people in the mounte Sinay fulfylled: the holy gooſt came and gaue an other lawe. Nowe therfore, thys day is celebrate of vs not becauſe of ẏ olde facte but becauſe of the newe, I meane, of ẏ ſendyng of ẏ holy ghoſt. So we declare a certayne difference betwene oure Pentecoſte, and the Jues Pentecoſt. Fyrſte the Jues kept this daye, becauſe the lawe wrytten was then gyuen vnto them. But we oughte to celebrate oure Pencecoſte becauſe the lawe of God was then ſpiritually delyuered vnto vs. For the better vnderſtandynge hereof, Sayute Paule is to be broughte forth whiche alſo putteth the ſame difference, wher he ſpeaketh of two maner prechynges. And as there be two maner preachynges, ſo be there two ſortes of people. Firſt was the lawe wrytten, which God commaunded and compriſed in lettres and therfore it is called the lawe of the lettre, becauſe it remayneth in lettres and entreth not in the breſt, neyther do any workes folowe it ſaue hypocritical and conſtreyned workes, and therfore the people alſo remayne ſtyll but lyterall and fleſhly. And becauſe it was compry- ij.co. iij and iiij.

onlye in letires and was all togyther in deade wyr-
tynge, it kylled and made a dead people, for the hart
was dead bycauſe it dyd not of the owne accorde the
commaundement of god. For yf euery man ſhuld be
lefte to his owne wyll to do what hym luſteth wyth-
out all feare of punyſhement there ſhulde be founde
none but wolde rather be fre and louſe from the law
then bounde therto. For thus he naturally thinketh.
Lo God wyll ſurely punyſhe me, yea and dryue me
into hel, onles I kepe his commaundementes. Thā
nature feleth it ſelfe vnwyllynge, and to do them vō
no maner loue or delectation, wherfore man is forth
wyth made enemye to god by reaſon of the penaltye
when he fealeth hymſelfe a ſynner, and that he wal-
keth not ryghtly before God, ſo that he wold rather
th at there were no God. Thys bytternes is infired
in the hartē agaynſt God, thoughe nature goeth a-
bout neuer ſo much to garnyſh her ſelfe wyth fayre
workes. It appeareth therfore how that the lawe cō
pryſed in ſcripture and letters doth iuſtifye noman
nor yet can entre into the harte.

The law ſpritual. The other lawe is ſpirituall whyche is wrytten
not vō penne or ynke, nor is declared wyth ỹ mouth
after the faſhiō as Moſes wrought the mater in ta-
bles of ſtone, but lyke as we ſe in thys ſtory. The ho
ly gooſt commeth downe from heauen and fylleth
them all together, makynge them to haue clouen &
fyry tonges and to preache frankely and frely farre
otherwyſe then it was done before, ſo that al the peo
ple was aſtonnyed thereat and wondered. The ho-
ly gooſte I ſaye commeth and repleniſheth ỹ harte,
he chaungeth the man whych loueth God and doth
gladly

gladly all that euer is acceptable vnto hym. Wherfore al thynges be there lyuely, quycke is the vnder ſtandynge, the eye, the mynde, and the harte, whyche brenneth and is rapte wyth the deſyre of all goodnes. And thys is the true difference betwene ỹ lawe compryſed in letters and the ſpirituall lawe, & here is it ſene whych be the workes of God. Wherfore here is al the crafte ſet to diſcerne and preach ryght ly of the holy gooſt. Heretofore men haue preached of hym that he bryngeth to paſſe and prompteth all thynges what ſo euer eyther the counſayles decerne or the B. of Rome in hys canonical law cõmãdeth where as neuertheles al thoſe thynges be only externe and outwarde whych he ordeneth or gouerneth.

Wherfore thys order of thynges is clene ouertwharte and prepoſterous, in that they make of the workes of the holy gooſt a lettered and a dead lawe where it ought to be ſpirituall and lyuely, & ſo there is made of it a Moſaicall and humane tradition. The cauſe is that they know not what ỹ holy gooſt is, wherũto he was gyuẽ, or what hys feate & office is. Let vs learne then and conſyder wel what he is, to thintent hys offyce maye be diſcerned. In the epiſtle of thys daye it is ſhewed howe the holy gooſt is ſent downe from aboue, and fylleth the diſciples whych before ſat in heuynes & feare, he cleueth theyr tonges, he kyndleth, he enflameth them, that they myght take ſtrength of harte and freely preache the Goſpell without feare of any man. Here thou ſeeſt it is not the offyce of the holy ghooſt to make bokes & to enacte lawes, but that he is ſuche a God that only wrpteth the thynge in ỹ harte, ỹ kyndleth it, that

The office of the holy gooſt.

createth a new mynde, makynge man to reioyſe be-
foze god and to be rauiſhed with a new loue toward
hym, & conſequently ẅ glad mynde to do hys dutye
and ſeruice to all men franckly. After thys ſozt the
partes of the holy ghoſt be ryghtly p̄eached, he that
paynteth them otherwiſe, beleue him not. Foz where
he commeth thus thou ſeeſt he taketh awaye the let-
ter and maketh men fre from ſynne and from the
compulſion of the lawe ſo that he raynynge in theyz
b̄eſt maketh thē in whome he is reſident to do wyth
out compulſion all that the lawe cōmaundeth. But
thou wylt aſke wherby he b̄yngeth to paſſe & what
thynge he vſeth thus to chaūge and renue the hart:
Surely by that he ſheweth and p̄eacheth of Jeſus
Chriſt (as Chriſt hymſelfe in the. xv. chap. of Jhon
ſayeth) whan the comfozter cōmeth whome J ſhall
ſende you from my father J meane the ſpirite of
trouth whych p̄ocedeth from ỹ father he ſhal beare
wytnes of me. Nowe oftentymes ye haue herde that
the goſpel oz Euangel is the thynge whych god ſuf-
freth to be p̄eached in the wozlde and to be tolde to
euery man that is to wyt that none can be iuſtifyed
by the dedes of the lawe but rather ỹ a wozſe thinge
come therby, and therfoze he ſente downe hys mooſt
deare ſonne to dye and to ſhede hys bloud foz vs by
cauſe we of our owne powers coulde not rubbe out
the ſpotte of ſynne noz be delyuered from it. But to
the p̄eachynge hereof another thynge yet is requy-
red, euen the holy gooſt whome God muſt ſende. He
p̄inteth in the harte thys ſermon and p̄eachyng to
make it fixed and roted in it, foz it is mooſt ſure and
certayne ỹ Chriſte hath done all thys geare, he hath
taken

taken awaye oure ſynne and ouercõmen all, that by hym we myght raigne ouer al, and euen here in one heape is all the treaſure hurded. Thys treaſure we can not get onles the holy gooſt be gyuen vs whych maye put in oure hartes and myndes to beleue and ſaye: And I alſo am of the nombre of them to whõ ☞ ſo greate treaſure doth belonge. When we haue onces felte thys, that God hath thus holpen vs and beſtowed vpon vs ſo great treaſure: then the mater goeth well forwarde, neyther can it otherwiſe be but mans mynde muſt be rauyſhed wyth a pleaſure towardes God and lyfte vp hymſelfe & ſaye: Oh good father, if thys thy wyll be that thou haſte ſhewed ſo great loue and ſuche excedynge kyndnes towardes me I muſt nedes agayne loue ꝑ wyth my hole hart and reioyſe, and gladly do what ſo euer thy pleaſure is. Then the harte is nomore waywarde nor croked in the meditacion of God, it thynketh not to be dryuen downe to hell of hym, as before the cõmynge of the holy gooſt it thought, when it felte no goodnes no loue no fydelitie, but ſtyll a pace the wrathe and indignacion of God. Now therfore whyle the holy gooſt pryncketh into the chriſten mãs harte howe he hath God hys mercyfull and gracious Lorde, it is a pleaſure for hym for Gods ſake boldly to execute and ſuffre any maner of thynge. After thys wyſe thou ſhalt learne to knowe the holy gooſt and hys office whych is to diſtribute ꝑ great treaſure Chriſt and al that in hym is whych is, gyuen and declared vnto vs by the Goſpell to thintent thou mayeſt put hym into thy harte to make hym thyne owne good. Hytherto I haue declared vnto you, the hyſtorie of

the holy gooſt. Now what we ſhall do in it, we ſhall knowe further in the goſpell. Thus ſayeth Chriſt

If a man loue me he woll kepe my ſaynge, and my father ſhall loue hym.

Lo good people here ye maye ſe (as I haue often tymes preached vnto you) that the frute of fayth is charitie, whych thynge can not be denyed. For charitie or loue perfourmeth and doeth euen of the owne accorde all that euer ſcripture cõmaũdeth. And thys doth ſaynt Paule declare Gal. v. He that loueth his neyghboure hath fulfylled the lawe. Wherfore they that haue not fayth and charitie, do not fulfyll the lawe, albeit they ſeme in outwarde appearaunce to perfourme all the workes of the lawe. The worde whych Chriſt preacheth he ſayeth is not hys worde but hys fathers worde declarynge herby ꝑ nothyng ought to be added nor taken awaye from it. And theſe thynges (ſayeth Chriſte) concernynge aſwell your loue towardes me, as the keppynge of my word haue I ſpoken vnto you, beynge yet preſent & dwellynge amonges you. But that ſame comforter of whome I haue made ſo muche mencion vnto you, I meane the holy gooſt, whoſe feate and offyce ſhal be to ſanctifye & lyghten you vnto all trouth, which holy gooſt my father ſhall ſende in my name that is to ſaye for my cauſe, he ſhall teach you altogether & ſhall put you in remembraunce of all that euer ye haue herde of me. Thou wolt ſaye vnto me. Why knewe not the diſciples all before, whyche were ſo longe tyme wyth Chriſt? I anſwere, that ꝑ diſciples ought nedes to haue bene taught by the holy gooſt, for wythout hym they were yet imperfecte and carnall

Charite is the frute of fayth.

A queſtion.

nall,for they vnderſtode neyther Chriſtes glorifica-
cion by the croſſe nor yet hys raygne or kyngdome.
Wherfore they neded the holy gooſtes teachynge, ꝑ
is to saye,hys ſanctifyenge and makynge the thyn-
ges lyuely in them whych they had lerned of Chriſt
For ꝑ diſciples were as yet but (litera) they percey-
ued not the thynges that were of the ſpirite of God,
and therfore they neded the holy gooſt to quycken
them,accordynge to the ſayenge of ſaynt Paule.
The letter ſleeth,but the ſpirite quickeneth. Ye may
not then vnderſtande by thys worde(teach)that the docebit
holy gooſt ſhal ſet abroch a new doctrine that Chriſt
had not taught before, but ye muſt vnderſtande by
it that the holy gooſt ſhall interprete the doctrine al
ready taught by Chriſt and declare it to the ſpiritu-
all vnderſtandynge. And therfore Chriſt expouneth
hymſelfe and ſayeth he ſhall put you in remẽbrauce
of al the thynges that I haue ſhewed you. So that
ye can not gather herby that ꝑ holy gooſt ſhall adde
any thynge to Chriſtes doctrine, as the wycked pa-
piſtes do wyckedly gather. It foloweth.

Peace I leaue wyth you,my peace I gyue vnto
you,not as the world gyueth,gyue I vnto you &c.

Why frendes what is Chriſtes peace? Surely(to The pe-
be ſhort)it is nothynge els but the quyet and tran- ace of
quilitie of conſcience. Thys peace the worlde can Chriſt.
not gyue,mans traditions can not gyue,mās owne
voluntary workes can not gyue,no mōkery,no pyl-
grimage,no poppiſh pardons,no pardon beades,no
relyques,briefly no fleſhly thynge can gyue thys pea
ce of conſcience. It is only Chriſte that can gyue vs

thys peace whan we ſpiritually eate hym & drynke hym, that is to ſaye, when we know wherfore Chriſt ſerueth vs and ſo ſuffre hym by true fayth and charitie to entre into oure ſoules and to dwell wythin vs whych thynge he promyſeth vs here in this goſpell that he woll do, in caſe we declare the frute of our fayth and kepe hys worde.

☞ Furthermore ye ſhall obſerue (good people) in thys goſpell, that Chriſte here ſhewed hys diſciples that he muſt go awaye from them, but yet he ſayeth he woll come agayne. But I praye you when commeth Chriſt agayne vnto vs? Surely he cõmeth agayne, when he ſendeth hys worde and hys ſpirite vnto vs. For loke where the worde is and there is Chriſt mooſt preſently. So in an other place he ſayeth: Lo I am wyth you euen to the ende of ỹ world. Math. xxviij. Fynally where Chriſt ſayeth that the father is greter then he, ye ſhall vnderſtande, that Chriſte otherwhyles ſpeaketh as a man', otherwhyles as God, whyche thynge oughte diligently to be obſerued of ſuch as woll ſtudye holy ſcripture. For that he here ſayeth: My father is greater than I, ye muſt referre it to hys humanitie. But of hys diuinitie in an other Ioh. x. place he ſpeaketh in thys wyſe. I and my father be one. And now ſayeth Chriſt callynge backe hys diſciples to hys worde whereby they myght comforte themſelues after hys departure, I haue tolde you of it before hande, to thintent that whan it is come to paſſe ye myght beleue that I wolle ſurely come vnto you agayne. Herafter woll I not ſpeake much Princeps mundi. vnto you, that is to wyt, preſently & in perſon wyth mans voyce. For the prince of this worlde commeth

that

that is to ſaye, my mortall enemy and yours Satã the deuel whych treadeth vpon my hele is at hande. Gen.iij.
And he calleth hym the prince of the worlde of hys effecte, bycauſe he cõmaundeth and ruleth ꝑ worlde after hys wyll and pleaſure, and draweth it whether he woll as he luſt hymſelfe. But thys prince of the worlde thys Satan (ſayeth Chriſte) hath nought in me. As who ſhulde ſaye, albeit the prince of ꝑ world is commyng agaynſt me to vtter and worke al that euer he can deuiſe to put me downe, yet ſure I am that I ſhall ouercome hym. So he maketh hys diſciples afrayed in that he telleth them that the prince of thys worlde is marchyng forwarde agaynſt hym, but agayne he comforteth them when he ſayeth, he hath nought in hym. And in theſe few wordes is expreſſed the pyth of the hole goſpell. Wherfore to cõclude, of thys victory of Chriſt all we good chriſten people ſhalbe partakers, in caſe we beleue accordynge as in thys Goſpell we be taught. And conſequently the holy gooſt who is the true and only comforter in al troubles and affliccion ſhal make hys manſion and abode wythin vs, and put vs in mynde of all Chriſtes wyll and pleaſure, to the glorye of God the father of heauen and hys only begotten ſonne Chriſt Ieſus our Lorde. Qui viuit & regnat in infinita ſecula. Amen.

On the ſeconde daye

The Epiſtle on the ſeconde daye of Pentecoſt.

The.x.chapter of the Actes.

Thargument.

How the Heythen receyued the holy gooſt & were baptiſed.

PEter opened hys mouth and ſayd. Ieſus commaunded vs to preach vnto the people, and to teſtifye, that it is he, whych was ordeyned of God to be the iudge of quycke and deade. To him gyue all the prophetes wytnes, that thorowe hys name who ſo euer beleueth in hym, ſhall receaue remiſſion of ſynnes. Whyle Peter yet ſpake theſe wordes the holy gooſt fell on all them whyche herde the preachynge. And they of the circumciſion whyche beleued, were aſtonnyed, as many as came with Peter, bycauſe that on the Gentyls alſo was ſhed out the gyfte of the holy gooſt. For they herde them ſpeake wyth tonges, and magnifye God. Then anſwered Peter: can any mā forbyd water, that theſe ſhulde not be baptiſed whyche haue receyued the holy gooſt as well as we? And he commaunded them to be baptiſed in the name of the Lorde.

The ſūme of S. Peters prechig

GOod people the ſumme of ſaynt Peters ſermō there is, that Ieſus Chriſt whych for hys benefytes and wonderfull vertues that he ſhewed amonges the Iues, was crucifyed, that is to wyt, nayled moſt vilanouſly to the croſſe (whych was the moſt paynfull and cruell death that the Iues coulde ymagyne) dyd notwythſtandynge ryſe agayne from death

death to lyfe and that who ſoeuer wol beleue in him ſhalbe ſaued. And he ſayeth furthermoze that God annoynted thys Jeſus of Nazareth wyth the holy gooſt and wyth power. Wherby he declareth hym to be the true Meſſias whych was promyſed to the fathers and of whome the prophete Dauid ſpake: I haue anoynted my kinge ouer Zion my holy hyl He declareth alſo that Chriſtes office is to do good to all. Now thys reſurrection of Chriſt he cõfirmeth both wyth hys owne wytneſſe and wyth the wytnes of all that ſawe the thynge wyth theyr eyes. And leſt a man ſhulde reiecte them as parciall wytneſſes bycauſe they were hys ſeruauntes and diſciples, he fetcheth out a mooſt ſure recorde of ſcripture ſayenge: that all the prophetes do teſtifye of thys Chriſt. Fynally leſt a man woll fynde cauillacion and ſay they cam forth of their owne mynd vncalled to beare wytnes of thys thynge, he addeth that they were commaunded and ſent by God to preache to the people, & to teſtifye that it is thys ſame Jeſus Chriſt which was ordeyned of God to be the iuge of the quycke & deade. Whych thynge is alſo an vndoubted artycle of our fayth. To thys Chriſt (ſayeth Peter) gyue all the prophetes wytnes that through hys name who ſo euer beleue in hym ſhalbe ſaued. And amonges other, the prophete Eſaye who wryteth of Chriſte in thys wyſe. He only hath taken on hym our infirmi- Eſa.liij.
tie and borne our paynes. The payne of our punyſhment was layde vpon hym, and wyth hys ſtrypes are we healed. Surely we haue gone all aſtray lyke ſhepe, euery one hath turned hys owne waye. But through hym, the Lorde hath pardoned all our ſyn-

nes. Lo here ye maye ſe playnly aſwell by the wo-
des of ſaynt Peter in thys place as by thys prophet
Eſay how we get remiſſion of ſynnes by beleuynge
in Chriſt. Thys doth alſo ſaynt Paule in many pla
ces declare & namely through out hys hole epiſtle to
the Romaynes. Whereupon the auncient doctoure
Origene in epiſt. ad Ro. li. iij. ca. iij. Origene wrytynge, ſayth: Man therfore is iuſtified
by fayth, whome the workes of the lawe do nothyng
helpe to ryghtuouſnes. For where fayth is not
which iuſtifyeth the beleuer, although a man haue
workes of the lawe, yet bycauſe they be not buylded
vpon the foundacion of fayth, albeit they ſeme to be
good, they can not iuſtifye the worker, yf fayth be a-
waye whyche is the ſeale of all that be iuſtifyed of
Ambroſe of the callynge of the gentyls. God. Saynt Ambroſe agreyng herunto ſayth, that
the redemption of Chriſtes bloude were very vyle,
yf iuſtification whych is done by grace ſhuld be due
to the merites goynge before, ſo that it ſhuld be not
the gyfte of the gyuer but the reward of the worker.
Ierome. Alſo Ierome wrytynge vpon the epiſtle to the Gala
thians ſayeth: None is ſaued by the lawe, but we be
Auſtine, all ſaued by fayth. Neyther doth ſaynt Auguſtine
diſagre from thys, ſaynge: Our fayth that is to ſay
the catholyke faythe diſcerneth the ryghtuouſe frō
the vnryghtuouſe not by the lawe of workes, but by
the ſelfe lawe of fayth. But what go I aboute to
allege a fewe doctours? All the prophetes (as Pe-
ter here ſayeth) Chriſte hymſelfe, all the Apoſtles
yea all the holy ſcripture throughe out, all the aun
cient and eccleſiaſticall doctours and holy expoſi-
tours of ſcripture do gyue wytneſſe to Chriſte that

through

thꝛough hys name whoſoeuer beleueth in hym ſhal receyue forgyueneſſe and pardon of theyꝛ ſynnes. Jt foloweth in the texte.

Whyle Peter yet ſpake theſe wordes, the holy gooſt fell on all them whych herde the preachyng And they of the circumciſion whych beleued were aſtonnyed. &c.

Bꝛethꝛen ye ſhall note that Chꝛiſt was peculiarly pꝛomyſed to the Jues as he hymſelfe alſo ſayeth in the.xv. Chapter of Mathew. J am not ſent but to ꝑ loſt ſhepe of the houſe of Jſrael. Howbeit the callynge of the Gentyls was longe befoꝛe pꝛophecyed of by the pꝛophetes, and here alſo it was opened to ſaynt Peter by a viſion of a ſhete ſente downe from aboue vnto hym. And therfoꝛe he began hys ſermō on thys wyſe. Of a trouth J percεyue that there is no reſpecte of perſons wyth God, but in all people he that feareth hym and woꝛketh ryghtuouſnes is accepted wyth hym. Now ſo many as beleued of the circumciſion that is to wyt, the Jues not knowyng hereof but beynge ignoꝛaunt that the Gentyls alſo were to be admytted to the felowſhip of the Goſpell wondered, whan they ſawe that on the Gentyls alſo was ſhed out the gyfte of the holy gooſt, and herde them ſpeke wyth tonges & magnifyed God. Here ye ſhal alſo marke, ꝑ thys gyft of tonges wherwyth at the ſendynge downe of ꝑ holy gooſt ꝑ Apoſtles and other were ſo indowed ꝑ they were vnderſtanded of the people of al nacions, is now ceaſed, but in ꝑ meane ſeaſon the pꝛayſe of gods name ceaſeth not noꝛ ought not to ceaſe. Jt foloweth in the texte. Actu. x.

Then

Then anſwered Peter, can any man forbyd water that theſe ſhulde not be baptiſed whych haue receyued the holy gooſt aſwell as we?

Here ye ſe manyfeſtly (good people) that ỹ Gentyls by Peters preachynge of gods worde were replenyſhed wyth the holy gooſt before they were outwardly baptyſed wyth the water, for wyth the ſpirit it is playne that they were baptiſed. Saynt Peter therfore to confirme them, and as it were to ſeale them wyth an outwarde ſygne, commaundeth them to be baptiſed wyth water in the name of the Lorde

What is baptiſme.

For baptiſme is not only a ſygne of mortificacion and of remiſſion of ſynnes, but it is alſo a badge or knowlege that we be receyued into the nōber of the chyldren of God. Wherfore as al holy doctous and expoſitours do agre, there be two maner of baptiſmes. Now as alſo ſaynt Jerome affirmeth, mā only

Ierome ſup Eſa.

gyueth the water, but God gyueth the holy gooſt wherby the fylthe is waſhed awaye, and the ſynnes of bloude purged. The ſame Jerome alſo wrytyng vpon the Epiſtle to the Galathians, ſayeth in thys wyſe. Yf then they that be baptiſed in Chriſte haue done on Chriſt, it is manyfeſt that they whych haue not put on Chriſt, be not baptiſed in Chriſte. For it was ſayd to them whych were counted faythfull & whych were ſuppoſed to haue had the baptiſme of Chriſt: But ye on the Lorde Jeſus Chriſt. Yf a mā taketh only thys corporall waſchyng of water which is ſene wyth the eyes of the fleſh, he is not clad with the Lorde Jeſus Chriſt. For albeit Simō Magus in the actes of the Apoſtles had receyued ỹ waſhyng

of

of water, yet bycauſe he had not the holy gooſte, he was not baptiſed in Chriſt. Wherfore (as I declared vnto you on the Aſcēſiō day) baptiſme wythout fayth is as who ſhulde ſaye, a paper ſealed wythout any wrytynge in it. But ye ſhall alwayes vnderſtād that I excepte and ſpeake not of the baptiſme of infauntes or babes. For they (as ſaint Auſtine and the other expoſitours of ſcripture do full well declare) be ſaued yf after baptiſme they chaunce in theyr infauncy to dye, by the fayth of the catholyke church. And furthermore we ſaye agaynſt the wycked Anabaptiſtes that the baptiſme of childzen is not vayne but neceſſarye to ſaluacion. For no doubte the promyſe of ſaluacion pertaynyth alſo to chyldzen or infauntes. But it pertaynyth not to them that be oute of the church where is neyther the worde nor the ſacramentes. And here vpon do all lerned men agre. Now therfore (good chriſten people) ſyth your baptiſme woll not ſerue you wythout fayth, no nor all the workes ye can do, I erneſtly exhorte you that accordynge to ſaynt Peters declaracion here for the obteynynge of remiſſion of youre ſynnes ye woll faſtlye beleue in Chriſt. So doyng no doubt the holy gooſt ſhal enter into your hartes & make you euen of loue without compulſion of lawe, to worke wel to the glorye of God, and helth of your ſoules eternally. Amen.

On the ſeconde daye
The goſpell on the ſeconde daye of Pentecoſt.
The.iij.chapter of Ihon.

Thargument.

☞ The mooſt comfortable glad tydynges of Chriſt is here wonderfully well deſcribed.

IEſus ſpake vnto a ruler amonge the phariſes. God ſo loued the worlde, that he gaue hys only begotten ſonne, that whoſoeuer beleueth in hym, ſhulde not peryſh, but haue euerlaſtynge lyfe. For God ſente not hys ſonne into the worlde, to condempne the worlde, but that the worlde through hym myght be ſaued. He that beleueth on hym, is not condempned. But he that beleueth not, is condemned already, becauſe he hath not beleued in the name of the only begotten ſonne of God. And thys is the condempnacion: that light is come into the worlde, and mē loued darkenes more thā lyght bycauſe theyr dedes were euell. For euery one that euell doeth, hateth the lyght: neyther commeth to the lyght, leſt hys dedes ſhuld be reproued. But he that doth trouth, commeth to the lyght, that hys dedes may be knowen, how that they are wrought in God.

THe Goſpell of thys daye, good people, is in very dede an Euangell or goſpell that is to ſaye a glad tydinges. For in fewe wordes it declareth vn to vs the ſumme of the Chriſten mans religion. Fyrſt therfore it ſheweth the cauſe that moued God to ſende downe hys ſonne to the earth. The wordes here ſpoken be Chriſtes wordes vnto Nicodemus.

Thus

Thus he ſayeth: God ſo loued the worlde that he gaue hys only begotten ſonne that who ſoeuer beleueth in hym ſhulde not perysh, but haue euerlaſting lyfe. Here ye ſe that the cauſe whych moued God to ſende Chriſte to redeme vs was loue and not mans meryte, as alſo ſaynt Auſtine noteth. And ſurely the dede ſelfe declared gods excedynge loue towardes vs in that he ſent hys only ſonne to delyuer vs out of bondage. For true loue ſtandeth not in fayre wordes and amiable countenaūce or geſture, but in the dede ſelfe. Nowe the more myſery we were in before Chriſtes commynge: the greater is his benefyte and the more bounde be we vnto hym. God (as wryteth ſaynt Paule) ſetteth forth hys loue towardes vs, ſeyng that whyle we were yet ſynners, Chriſt dyed for vs. Now Chriſt hymſelfe aſſureth vs that who ſo euer beleueth in hym thus ſente of the father downe vnto vs, ſhall not quayle, ſhall not be confounded, ſhall not perysche, but ſhalbe ſure to attayne euerlaſtynge lyfe. Seynge Chriſt hymſelfe doth aſſure vs of euerlaſtynge lyfe for oure beleſe or faythes ſake, why ſhulde we doubt? Why ſhulde we go aboute to ſeke heauen by other wayes than Chriſt appointeth vs? The ſentēce is vniuerſall, all that beleue in hym ſhall not perysh. Wherfore let noman thynke hym ſelfe exempted as vnworthy. Here is no reſpect eyther to thy worthynes, or to thy vnworthynes. Yf thou haſt faith, thou ſhalt be ſure to be of the choſen company. Only take hede thou mockeſt not God, & diſſembleſt not before the face of the worlde, ſayeng thou haſt fayth, and haue it not in dede. Yf thou haſt fayth in dede, thou muſt nedes bryng forth the Rom.v.

frutes of fayth, thou canst not but declare thy faith wyth workes of charitie both to God & man, whom for God thou canst not but loue as thy natural bro ther. Yf thou beyst a good tree, thou muste nedes bringe forth good frute. But a bad tre bringeth
Math. v. forth bad frute. Christe goeth further and sayeth: For God sente not hys sonne into the worlde to con dempne the worlde but to saue the worlde. Here ye se the fynall cause of Christes commynge whyche was to saue that was lost. Howbeit thys texte is to be vnderstande of Christes fyrst commynge and of the tyme of grace, ye maye not vnderstande it of his seconde aduent or commynge whyche shalbe at the last daye, for thã he shal wythout fayle come to iuge
Ioh. v. accordynge to an other place where he sayeth. The father hath gyuen all iudgement to the sonne. Neuertheless in the meane season whosoeuer beleueth not is already iudged and condempned, whereas on the contrarye parte they that beleue can in no wyse be condempned. But why is the infidele alreadye condempned? Bycause (sayeth Christe) he hath not beleued in the name of the onely begotten sonne of god. Lo here ye se agayne how fayth saueth, & lacke of fayth condempneth. And thys is the condempna cion that lyght is come into the worlde, and men lo ued darkenes more then lyght, bycause theyr dedes were euyl. Who is thys lyght? Christ. Who is ỹ dar
Ioh. i. kenes? The worlde. The lyght then shyned in ỹ dar kenes, and the darknes dyd not comprehende it. Do not men loue styll darkenes more then lyghte? Had they not rather walke in theyr owne fantseys & wyl-

wor-

wo⁊kes then in Chriſtes doctrine? Alacke fo⁊ pytie. Yea though the lyght neuer ſo much ſhyne, though the Goſpell be neuer ſo much in the hande, yf Chriſt by hys holy ſpirite do not teache the, thou arte ſtyll but darkenes, and why ſo? fo⁊ thou loueſt ſtyll darkenes better than the lyght, fo⁊ thy dedes are euell, and therfo⁊e thou muſte nedes conuince and damne thy ſelfe of infidelitie. It foloweth. Fo⁊ euery one that doth euell hateth ꝑ lyght, neyther woll he come to the lyght that is to ſaye to Chriſt and hys wo⁊de leſt the bry̆ghtnes of the lyght ſhuld repro⁊ue his dedes. Thys is the cauſe (good people) why theſe papiſtes are ſo loth that the ſcripture of God ſhulde be redde of you laye people, leſt ye myght happen to eſpye they⁊ hypocriſie and crafty iugelynge agaynſte Chriſt and hys trouth. Fo⁊ ſcripture is the rule o⁊ touchſtone wherby ye maye eaſely trye and diſcerne the chaffe from the co⁊ne, the chalke from cheſe, that is to ſaye, hypocriſye from true religion. They haue (good people) longe holden you in ignoraunce and in [illegible]yndenes to auaunce them ſelues and to raygn [illegible]e kynges ouer you, contrary both to gods lawe and mans lawe. Wherfo⁊e I blame them the leſſ [illegible]ough they hate ſcripture, whych diſcloſeth they⁊ [illegible]ocriſie and vſurped authority, leſt (as Chriſte hym ſayeth) they⁊ dedes ſhulde be rebuked and repro⁊ued. But he (ſayeth Chriſte) that doeth trouth, cōmeth to the lyghte, that hys dedes may be knowen, bycauſe they are wrought in God, as who ſhuld ſaye. He that is iuſtifyed & declared a good perſon by hys fayth whych he hath in me & fo⁊

declaracion therof doth the truth that my wo3de mo ueth hym to do, and wo3keth not after hys owne fā= ſey, thys man commeth to the lyght, that is to wyt, he gladly ſuffreth hys wo3kes and p3oceadynges to be tryed and examined by the rule of my wo3de, by= cauſe they be done in God and be godly wo3kes. Where as cōtrary wyſe the hypocrite doth ſo much abho3re from the iudgement of my wo3de, that he fle eth by all meanes he can from it, & woll ſuffre none other to loke vpon it. He woll neyther enter into the kyngdome of heauen hymſelfe no3 yet ſuffer others that wolde enter. Such perſons vnder p3etence of holynes haue longe ſhut vp the kyngdome of heauē from many men. But now thanked be God ꝑ lyght hath ſomwhat ſhone agayne. Wherfo3e good peo= ple let vs not hate thys lyght and loue darknes ſtyl as we haue done in tymes paſt, whan we were decey ued by the iuglynges of theſe papiſtes. Let vs be= leue in thys Chriſte ſente downe from the father of heauen to redeme vs. And yf gods wo3de be true we ſhall ſurely be ſaued and rayne wyth hym in hea= uen, wo3lde wythout ende. &c.

Math. xxiii.

The Epiſtle on the thyrde daye of Pentecoſt.

The .viij. chapter of the Actes.

Thargument

¶ Peter & Ihon be ſent into Samaria, where after baptiſme the Samaritanes receyued the holy gooſt.

WHen the Apoſtles whyche were at Ieruſalem hearde ſay, that Samaria hadde receyued the word of god, they ſent vnto them Peter and Ihon whyche when they were come downe, prayed for

them

them, that they myght receaue the holy gooſt. For as yet he was come on none of them: but they were baptyſed onely in the name of Chriſte Ieſu. Then layed they theyr handes on them, and they receaued the holy gooſte.

THys leſſon (good people) is taken forth of the eyght chapter of the Actes of thapoſtles, for a more perfyte vnderſtandynge wherof, ye ſhal know that in the ſelfe chapter a lytle before it is ſhewed, how S. Philip thapoſtle entered into a cytie of Samaria and preached there to the Samaritanes the glad tydinges of our Sauiour Chriſt Jeſu, how he beynge the ſonne of God came downe for the redēption of mankynde. Thys his preachynge he dyd alſo confirme wyth myracles. For (as the texte alſo declareth) the vncleane ſpirites cryenge wyth loude voyce came out of many that were poſſeſſed of them And many take wyth palſeis and many that halted were healed. Now the people gaue great hede to the thynges whych Philip ſpake. And aſſone as they gaue credence to Philips preachynge of the kyngdome of God and of the name of Jeſu Chriſte, they were baptiſed both mē and wemen. Here ye ſe (good people) how the Samaritanes whych were Hethen perſons yea and ſuch perſons as the Jues whyche were the peculiar and proper people of god toke for very contempte and vyle perſons, receyued the goſpell of Chriſt forthwyth at the preachynge of ſaynt Philip and were by and by baptiſed. Thus farforth are the Samaritanes brought. Now the lection red in the church thys day goeth further and ſayth, that

whan-

when the Apoſtles whyche were gathered togyther at Jeruſalem herde ſay that the Samaritanes had receyued the woꝛde of God, they ſent vnto thē Peter and John, whiche when they were come downe from the hyghe cytie of Jeruſalem thyther vnto thē they pꝛayed foꝛ them, to thintent they myght receiue the holy ghoſte. Foꝛ as yet the holy ghoſte was not come on none of thē, onlye they were baptized in the name of Chꝛiſt Jeſu. Thā layde theſe two Apoſtles theyꝛ handes vpon ỹ Samaritans, and anone they receyued the holy ghoſt. This is the hiſtoꝛy redde in the church as thys daye. But now my frendes what frute and pꝛofyte ſhal we beare away of this leſſon? What is here to be gathered? Nothyng? Yes truly
Ro. xv. foꝛ there is nothynge wꝛytten, ſayeth S. Paule: but it is wꝛyten foꝛ our learnynge, that by pacience and
☞ confoꝛt of ſcriptures we ſhuld haue hope. Fyꝛſt ther foꝛe ye ſhall note howe glad the Apoſtles were to heare, that theſe Samaritans were turned to the Goſpell of Chꝛiſte, and they were not only glad, but alſo carefull foꝛ them, leſt they myght happen to go backe agayne to theyꝛ olde baguage and blyndnes. And therfoꝛe in all haſt they ſent theſe two Apoſtles Peter and John to confirme and ſtrengthen theyꝛ faith. Here we be taught what ỹ office of true & good Apoſtles, yea of all good Chꝛiſten men is. Foꝛ we ought in lykewyſe to be carefull foꝛ oure bꝛethꝛen ỹ they maye be bꝛoughte to the perfeyte knowlege of gods woꝛde. And namely ſuche as call them ſelfes Apoſtolicall perſons and Apoſtles fellowes & ſucceſſours (as the byſhoppes of Rome do) oughte in this behalfe to folow therēple of thapoſtles charite.

But

But they do cleane contrary, they rather plucke me from the Goſpell, then allure them vnto it.

Seconde, ye ſhall note, that before the reſurrection of Chriſte, when as yet the Iues and Gentyles were not ioyned togyther by all one fayth, the Apoſtels were forbydden to entre into the cyties of the Samaritanes. But after the reſurrection, whē they were bydden for the ſpredynge abrode of the goſpell to go into all partes of the worlde, then that former commaundemente whiche was but temporall and whyche dyd ſerue but for a tyme, was taken awaye and ceſſed. Math. x

Thyrdly, in this hiſtorye ye ſhall marke, that the Samaritanes receyued forthwyth the holy ghoſte aſſone as they beleued and were baptized. For aſſuredly true and perfecte baptiſme can not be without the holy ghoſt. Furthermore it is not poſſible that fayth can be in that perſon where the holy ſpirite of God dothe not inhabite, as many places aſwell of ſcripture, as of auncient fathers do wytneſſe. Yea S. Auſtin affirmeth playnly in his boke, de preſentia dei, that the holy ghoſt dothe dwell and inhabite in infauntes or childrē ꝑ be baptized. Wherfore how muche more is he reſident and abydynge in perſons of age and diſcretion which haue fayth and be baptiſed? So it is no doute, but theſe Samaritanes at the preachyng of S. Philip receiued the holy ghoſt, excepte perchaunce ye woll ſaye, that S. Philippes preachynge had leſſe vertue and efficacie in it, then the preachynges of thother Apoſtles had, whyche in no wyſe is to be graunted. But peraduenture ye woll meruayle then, howe it is that it followeth in Auſtine Queſtiō

the hiſtorye red in the Churche this daye, that after the Samaritanes had receyued the worde of God, the holy Ghoſt as yet was not come on none of thē. And therfore the Apoſtles euē for that purpoſe ſent Peter and Johan, whiche prayed for them that they myght receyue the holy Ghoſte. My frendes, what ſhal we ſay to this? Dyd the Samaritanes receyue goddes worde, dyd they beleue, were they baptiſed, and yet were they voyde of the holy ghoſt? Howe cā this be? Chryſte hym ſelfe ſayeth, he that beleueth & is baptyſed ſhall be ſaued. But onles a man be re-
mar. xvi nued with the holy ghoſt, he can not be ſaued, as the ſame Chryſt alſo teſtifyeth in the thyrde Chapter of Johan. Wherfore it muſt nedes folowe that the Samaritaynes had receyued the holy ghoſt, foraſmuch as true baptiſme can not be without the holy Ghoſt Howe than ſayth S. Luke here that the holy ghoſt was not yet come on the Samarytanes. To this
The ſo-lution. doubte I anſwere in fewe wordes, that this texte in this place that the holy Ghoſt was not yet come vpon them, is to be vnderſtande not of the ſubſtaūce
☞ of the ſpirite or holy Ghoſte, but of thoſe manifeſt and notable gyftes of the holy Ghoſt. They had the holy Ghoſt to comforte them, and to lede them to al trueth neceſſary to their ſaluacion, but they had him not yet to do miracles and ſpeake ſtraunge tonges as in the primatyue Churche they had for the confirmacion of Chriſtes doctrine. Neyther is it at this day neceſſarye, the Goſpell being nowe ſtablyſhed, that men ſhuld haue ſuche wonderfull gyftes of the ſpirite.

Wherfore good chryſten people I exhorte you,

and

and in the name of Chriſt I requyre you, that accordynge to the exemple of theſe Samaritanes here, ye wol laye downe your ſuperſtition and blyndnes of harte, wherin ye haue wandered, and wyth glad myndes receyue the worde of God, accordynge to youre profeſſion and promyſe whych ye made at the fount ſtone, and put on Chriſt, renouncynge ỹ worlde, the fleſh, and the deuell wyth ſtedfaſt and earneſt fayth. And no doubt ye ſhalbe endowed wyth ỹ holy gooſt who in all your trouble and afflictions ſhall cõforte you and directe you in youre waye to heauenwarde where is our dwellynge place prepared wyth the father, ſonne, and holy gooſt. To whome be all glorye wythout ende. Amen.

The goſpell on the thyrde daye of Pentecoſt.

The. x. chapter of Ihon.

Thargument.

☞ Chriſt is the true ſhepeherde.

IEſus ſayd vnto hys diſciples. Verely verely I ſay vnto you: he that entreth not in by the dore into the ſhepefolde, but clymmeth vp ſome other way, the ſame is a thefe and a murtherer. But he that entereth in by the dore, is the ſhepherd of the ſhepe: to hym the porter openeth, and the ſhepe heare his voyce, and he calleth his owne ſhepe by name, and he leadeth them out. And whan he hath ſent forth hys owne ſhepe, he goeth before thẽ and the ſhepe folowe hym, for they knowe hys voyce. A ſtraunger wyll they not folowe, but wyll flee from hym: for they knowe not the voyce of ſtraungers. Thys prouerbe ſpake Ieſus vnto them, but they vnder-

ſtode not what thynges they were whych he ſpake vnto them. Than ſayd Ieſus vnto them againe: Verely, verely, I ſaye vnto you : I am the dore of the ſhepe. Al (euen as many as came before me) are theues and murtherers : but the ſhepe dyd not heare them. I am the dore: by me yf any man enter in, he ſhalbe ſafe, and ſhall go in and out, and fynde paſture. A theefe commeth not but for to ſteale, kyll, and to deſtroye. I am come that they myght haue lyfe, and that they might haue it more aboūdaūtly

IN the Goſpell of thys daye (deare frendes) our ſauiour Chriſt declareth hys owne propertie or office and he ſetteth out vnto vs the excedynge loue and kyndnes whyche he beareth to mankynde by a very proper and feate parable or ſimilitude, whereby he reſembleth hymſelfe to a good ſhepeherde, and the falſe preachers or prelates to theues and murtherers. Certaynly all falſe doctours, all falſe prophetes, all proude phariſees that woll iuſtifye them ſelues by theyr owne workes and all hypocrites be here wonderfully touched. And why? Bycauſe they entre not into the ſhepefolde by the dore, but clyme vp an other waye. What call ye clymmynge vp an other waye? Surely it is to ſeke forgyuenes of thy ſynnes, ryghtuouſnakynge, and euerlaſtynge lyfe
Io. xiiij. by other meanes then Chriſt (whych is the waye, the trouth, and the lyfe) hath taught. Wherfore yf thou entereſt not in by the dore, that is to ſaye by Chriſte, but an other way, I meane, yf thou wylt iuſtifie thy ſelfe and promyſe thy ſelfe ſoule helth, bearynge thy

ſelfe

ſelf bold of thyn own proper workes, & not cleauing to the mercy of God (accordynge to the exemple of the publicane) nor dependynge vpon the merytes of Chriſtes paſſion, art thou not, troweſt thou, by Chriſtes owne iudgement and ſentence here, a theefe and a murtherer? But what a greate theefe art ỹ of thou alſo teacheſt other folke to thynke ỹ ſame that thou doeſt? By me, ſayeth Chriſt, he that entereth in, ſhal be ſaued. But what is thys ſhepefolde that he ſpeaketh here of? ſurely the ſhepefolde is the church, it is the congregacion and aſſemble of Chriſten people. He that wol entre into thys congregacion, into this church, into the holy communion and felowſhip of chriſten perſons any other wayes than by Chriſt, he is a theefe and no chriſtian perſon. He that alſo woll teache any other doctrine in Chriſtes churche than ſuch as Chriſt hath taught, is no paſtoure, no byſſhop, no true ſhepeherde, but a theefe rather, a murtherer, a wolfe. And it is much to be feared, leſt there be at thys daye many mo wolues and theues, than be true herdmen & feders. I ſaye I am ſore afrayed leſt the prophecye of ſaynt Paule be yet ſtyll verifyed & in force in chriſtendome. For whan S. Paule ſhulde departe from Epheſus, and knewe by the ſpirite of God, that his death approched, he called togethet the preſtes or elders of the congregacion and amonges other wordes he ſayth thus. Take hede vnto your ſelues and to all the flocke wherin the holy gooſt hath made you byſſhops that is to ſaye ouerſeers, to fede or gyde after the maner of good ſhepeherdes the church of God, whych he hath purchaſed wyth hys owne bloude. For I am ſure of thys, that Act.xx.

after my departynge ſhal greuouſe wolues enter in amonges you,not ſparynge the flocke. But who is the porter of thys ſhepefolde whych openeth ỹ doore to the good & kaythful ſhepeherde of Chriſtes flocke? ☞ Surely it is ỹ holy gooſt, for he openeth vnto hym the ſcriptures of God,he leadeth hym into al trouth And hys ſhepe, that is to ſay,his paryſhners,heare hys voyce,and he calleth hys owne ſhepe by name, accordynge alſo to the coũſayle of Salomon in his prouerbes,where he ſayeth:Se that thou know the nombre yͤ thy catell thy ſelfe, and loke well to thy flockes.Moreouer thys good ſhepeherde,this good curate,thys byſhop,thys ouerſeer goeth before hys ſhepe and hys ſhepe folowe hym. What is thys to ſaye? Truly he that is a good byſhop,a good paſtoure,and curate woll make himſelfe comformable to hys doctrine,he wol leade them the waye,that by hys ſteppes and good exemple of lyuinge,they may walke in Chriſtes groundes and paſtures. He woll not playe the crabbe fyſh whych wolde haue taught her doughter to go ſtreyght,but wold not leade her the waye her ſelfe and teach her by her exemple how to go,as it is in Eſopes fables. I am afrayed we haue many crabbes.Saynt Paule wold haue a byſhop ỹ is to ſaye an ouerſeer or curate to gyue good exemple of lyuynge hymſelfe and to haue a good & honeſt reporte of ſtraungers, leſte hys lyuynge be a ſlaunder to his doctrine.So doynge,hys ſhepe ſhal folowe hym,and ſhal knowe hys voyce. For aſſuredly,they that be godly perſones woll knowlege none for theyr ſhepeherde,but ſuch as teache gods worde True teachers of Chriſtes Goſpell be eaſely diſcer-

Prouer. xxvij.

i.tim iij Tit.ij.

ned

ned of good chriſten men. And agayne the good chri
ſten mē be eaſely diſcerned and knowen of true preā
chers. Thys prouerbe or parable nakedly and vnap
plyed ſpake Jeſus to hys diſciples. But they vnder
ſtode not what thynges they were whyche he ſpake
vnto them, and no maruayle. For (as ſayut Paule
ſayeth) the fleſh perceyueth not ỹ thynges ỹ be gooſt
ly. The diſciples were as yet but carnall. And ther
fore our Sauiour Chriſt lyke a good mayſter decla
reth vnto them the meanynge of hys parable, & ſay=
eth, that he hymſelfe is the dore of the ſhepe, by hym
who ſoeuer entreth in, ſhalbe ſaued and ſhal go in &
out and fynde paſture, as who ſhulde ſaye, whether
ſo euer he turneth hym, whyther ſo euer he caſteth
hys eyes, he ſhall fynde that ſhalbe for the behoufe
and edification of hys flocke, brefley to ſpeake, God
ſhalbe wyth hym, the holy gooſt ſhall prompt hym
and put hym in mynde of ſuch thinges as he ought
to teach hys paryſhners and flocke that is commyt
ted to hys charge. But (ſayeth Chriſte) as many as
came before me are theues and murtherers, and the
ſhepe dyd not heare them. Here doth our Sauioure
Chriſt ſhewe vs the difference betwene the doctrine
of the true preachers and the doctrine of heretikes,
of falſe prelates, & hypocrites. Nowe, they go before
Chriſt whych beare not Chriſt with them, and which
woll ſeme wyſer than Chriſt, as Peter dyd when he
rebuked Chriſt bycauſe he ſayd that he ſhulde ſuffer
death. And therfore Chriſte called hym Satan, and
bad hym come after hym. Wherfore marke the diffe
rence of Chriſt and of the falſe Apoſtles. Chriſte is
the preacher of grace, the pſeudapoſtles preach mās

Mat xvi

Ioh. i.

merites

Ioh. viij meryes. Chriſt is carefull for the fode of hys ſhepe, the falſe Apoſtles ſeke theyr owne lucre and gaynes Chriſt ſeketh the glorye of the father, the falſe Apoſt
Ioh. xi. les ſteale from God hys glorye. Chriſte quyckeneth wyth hys worde, the falſe Apoſtles kyl mens ſoules wyth wycked doctrine. For the theke cõmeth not but to ſteale, to kyll, and to deſtroye. Hytherto I haue brefly and playnly declared the parable of the ſhepe herde. Now it ſhalbe your partes (good people) ſo to acquaynte youre ſelues wyth gods worde, that ye maye knowe the voyce of the ſhepeherde from the voyce of the theke and murtherer accordinge to our Sauioure Chriſtes wordes here. So doynge ye ſhall at laſte be conducted to the mooſt ſwete & pleaſaunt grounes of the lyuinge, and ſhall ſyt wyth Abraham, Iſaac, and Iacob, and wyth the aungels in heauen, where ye ſhall ſe God face to face and haue fruicion of all ioye wyth God. To whome be al honour and glorye worlde wythout ende.

A M E N.

The

The Epiſtle on the.iiij.daye of Pentecoſte, that is to ſaye, on the wedneſdaye in wytſonweke.

The.ij.chapter of the Actes.

Thargument

☞ The ſermon of ſaynt Peter, conteynynge the prophecye of Iohel.

PEter ſtepped forth wyth the eleuen, and lyft vp hys voyce, and ſayd vnto them: Ye men of Iurye, and al ye that dwell at Ieruſalem, be thys knowen vnto you, and wyth your eares heare my wordes. For theſe are not droncken as ye ſuppoſe, ſeyng it is but the thyrde houre of the daye. But thys is that whych was ſpoken by the prophete Iohel: And it ſhall be in the laſt dayes, ſayeth God: of my ſpirite I wyll poure out vpon all fleſhe. And your ſonnes and your daughters ſhall prophecye, and your yonge men ſhal ſe viſions, and your olde mē ſhall dreame dreames. And on my ſeruauntes, and on my hande maydens I wyll poure out of my ſpirite in thoſe dayes, and they ſhall prophecye. And I wyll ſhewe wonders in heauen aboue, and tokēs in the earth beneth, bloude, and fyre, and the vapor of ſmoke. The Sonne ſhalbe torned into darckenes and the Mone into bloude, before that greate and notable daye of the Lord come. And it ſhall come to paſſe, that who ſoeuer ſhall call on the name of the Lorde, ſhalbe ſaued.

IN the leſſon of thys preſent daye (good Chriſten people) is conteyned the vyght godly ſermon of ỹ holy Apoſtle ſaynt Peter, wherin he ſoberly, coldly,

and lernedly maketh anſwere and defenſe to the vn reuerent talkynge and hurly burly of the people of all nations whyche when they herde Chriſtes diſciples ſpeake wyth new tonges the great worckes and wonders of god, were partly abaſhed and wondered therat, and partly geſted vpon them and ſayde they were dronken and full of newe wyne.

Saynt Peter therfore which of a fyſherman is now become a great byſhop and paſtor vyſeth vp, not alone yet, but the .xi. apoſtles ſtandyng vp wyth him, leſte (as Eraſmus doth full well note) he myght be thought to vſurpe any tyrannye or raygne ouer hys felowes. He only ſpake ȳ wordes, but he ſpake them in the name of all hys felowes, euen as he alone dyd alſo before Chriſtes paſſion in the name of al his felowes confeſſe Jeſus Chriſt to be the ſonne of the lyuynge God. Who wolde haue thought that ſo ſimple a creature and that a fyſherman ſhuld haue had ſuche audacitie ones to haue loked vpon ſo great a multitude. Oftentymes great Oratours when they bryng their oration that they haue longe ſtudyed for before, to ſpeke in a great audiẽce of people or before a great ruler, chaūge colours, be aſtõyed & vtterly diſmayed. Truly thys was that heauenly drõkennes whych they had caught of that heuenly cup wherof the prophete ſayeth. Calix meus inebrians q̃ præclarus eſt. Thys fyſher man Jſaye ſtode before ſo great a multitude, he ioyned vñ hym in cõmiſſion the eleuen Apoſtles, not to ayde hym but to accompany hym, he fixed hys eyes vpon the people whych were vnknowen vnto hym, he lyfted vp hys voyce and wythout any premeditacion at al, he ſpake vn-

Eraſm⁹ in paraphraſi.

to

to them accordynge as the Lorde had commaunded hym to do. Neyther ſpeaketh he for himſelfe, but beynge the ſhepherde he defendeth the flocke, whyche thynge he doth not wyth humane craft or eloquẽce, but wt the ayde of holy ſcripture. Now ỹ hole multitude awaiteth to heare what he woll ſaye. Let vs alſo attende, for aſmoche as theſe thynges be ſpoken to all. Fyrſt after he hadde ones wyth mouynge hys hande aſſuaged the murmuryng of the people, he beganne wyth ſuch a prohemie as myghte make them attente and deſyrous to heare wythout any rhetoricall flattery at all.

The oration of Peter.

O ye men (ſayeth he) of the Jewyſh nation, whome it behoueth not to be vnknowaunte of the lawe and of the prophetes and namely you whych be inhabitaũtes of the cytie of Jeruſalem where the heade of our religion and knowlege of the lawe is: Ye haue cauſe perchaũce to wonder, but ye haue no cauſe to ſklaũder. Wherfore ſo many of you as be here, gyue attẽtiue eares a lytle whyle vnto me, and knowe ỹ matter as it lyeth. For it ſtande you all vpon ſo to do. For theſe men of Galilie whome ye ſe here wyth me be not dronken nor full of new wyne, as ſome of you thynke, ſyth it is now mornynge & but ỹ thyrd houre frõ the ſonne ryſynge, at whych tyme nomã is wont to be dronke. But in theſe men ye ſe now the thynge accomplyſhed whyche God longe ago promyſed by Joel hys prophete ſhulde come to paſſe. Harken to the prophecye, and conſyder whether the thynge be fulfylled or not. Sklaunder not, bycauſe ye ſe a thynge vnwont, but receyue rather the grace whych almyghty god offereth vnto you. For Joel beynge Iohel. ij

inſpyred wyth the holy gooſt and ſeynge, that the tyme ſhulde come that God wyche at ſondry tymes before had imparted hys ſpirite to Moſes and to many prophetes for your cõforte and inſtruction wolde ones at laſte whan hys onely begotten ſonne ſhulde come, poure out mooſt plentefully the ſame ſpirite not vpon one or two (as hertofore) but vpon all nations of the worlde euen as many as wyth ſyncere fayth ſhulde receyue thys glad tydynges wyche at hys cõmaundement we bryng now vnto you: thus vttered the heuenly prophecye. It ſhal come to paſſe in the laſt dayes, ſayeth the Lorde. I ſhal poure out plentefully of my ſpirite vpon all fleſh, and ſodenly your ſõnes and your doughters ſhal prophecie and your ponge men ſhall ſe viſions, and your olde perſons ſhall dreame dreames. And truly vpon my ſeruaũtes & my handmaydens I ſhal poure out of my ſpirite and they ſhal prophecie. And I ſhal gyue wõders in heauen aboue, and tokens in earth beneth, bloude and fyre, & the vapoure of ſmoke. The ſonne ſhalbe conuerted into darkenes and the moone into bloude, before that great and renowmed daye of the Lorde come. And whoſoeuer ſhall call on the name of the Lorde ſhalbe ſaued. Thys my frendes hath ỹ prophete Johel ſo longe ago prophecied vnto vs. And hetherto goeth the leſſon of thys preſente daye wyche conteyneth the fyrſt parte of S. Peters ſermon. Now as touchynge the fyrſte parte of Johels prophecie concernynge the ſendynge downe of ỹ holy gooſt after ſuch a plentyful ſorte, the ſcripture teacheth vs that it was fulfylled aboute thys tyme of Pentecoſt, as in our ſermons before we haue fully &

Erit in nouiſſimis diebus.

at

at large declared vnto you. And as for the reſt of the prophecie concernynge the great calamitie and terrible tokens that ſhall come agaynſte domes daye, there is no doubte but it ſhall come to paſſe, as oure ſauiour Chriſt hath alſo certifyed vs. But my frendes let vs be nothynge diſmayed nor troubled wyth the remembraunce of thys dradfull tyme, whych no doubt yet approcheth nere and ſhall ſteale vpon vs or euer we be ware, we knowe not how ſone. Onely let vs do as the prophete teacheth vs here, & we ſhal not nede to feare. Let vs cal on the name of ꝑ Lorde and we ſhalbe ſaued. Let vs thā in al our aduerſitie woo, and trouble, yea and alſo in our welth, proſperitie and felicitie remember God, loue God, prayſe God, call on God with fayth. But let it be ſuch faith as ſhall worke by charitie. Let it be a lyuely fayth & no deade fayth, that maye bringe forth good workes. Yf we thus do, we ſhall not nede to feare theſe terrible tokens, but we ſhalbe ſure to be tranſlated from thys myſerye vnto immortall ioye wyth God. To whome. &c.

Math. xxvij. lu.xxiij.

The Goſpell on the .iiij. daye of Pentecoſt.

The.vi.chapter of S.Ihon.

Thargument.

☞ Chriſt teacheth vs here ꝑ onles we be renewed by the holy gooſt, we can not come vnto hym.

IEſus ſayd to hys diſciples, and to the company of the Iewes. No man can come to me, excepte the father whych hath ſent me, drawe hym: And I wyll rayſe hym vp at the laſt daye. It is wrytten in the prophetes: and they ſhalbe all taught of god.

Euery

Euery man therfore that hath herde, and hath learned of the father, cõmeth vnto me. Not that any man hath ſene the father, ſaue he whych is of god: the ſame hath ſene the father. Verely, verely, I ſaye vnto you: he that putteth hys truſt in me, hath euerlaſtynge lyfe. I am that bread of lyfe. Your fathers dyd eate Mãna in the wyldernes and are dead. This is that breade whych cõmeth downe frõ heauen, that a man maye eate therof, and not dye. I am that lyuynge breade whych came downe from heauen. Yf any mã eate of thys bread, he ſhal lyue for euer. And the breade that I wyll gyue, is my fleſh which I wyll gyue for the lyfe of the worlde.

In thys Goſpell (good people) our ſauiour Chriſt makynge anſwer to the murmourynge of ỹ people agaynſt hym, bycauſe he ſayd he was the breade of lyfe, and declarynge that theyr thoughtes coulde not be hyd from hym, expouneth and alſo fortifyeth the worde ỹ he ſpake, ſayenge vnto them, ỹ they had no cauſe to murmoure amonges themſelues of the thynge ỹ he ſpake. For therfore hys worde dyd not ſynke into theyr myndes bycauſe of theyr myſcleue Neynge, they ſaw not: and hearyng, they herde not: & beynge preſent they were abſent. Whoſoeuer commeth to Chriſt ſhall attayne euerlaſtynge lyfe. But there is no waye to come vnto hym but by fayth.

Nemo poteſt venire ad me.

Thys fayth is not lyghtly had, but cõmeth by the inſpiracion of the father, who lyke as by ỹ sõne he draweth mens myndes vnto hym: ſo wt ſecrete inſpiracions of fayth he draweth them to the ſonne. He beſtoweth

ſtoweth not ſo great a gyfte but to ſuche as be wyl-
lynge & gredy. Whoſoeuer then ſhall merye by hys
prompte wyl & deuoute mynde to be drawen of ꝑ fa-
ther, the ſame ſhall attayne by Chriſt to euerlaſting
lyfe. For our ſauiour Chriſt ſhall alſo rayſe ꝑ deade
to lyfe agayne in ꝑ laſt daye. A great thynge taketh
he that beleueth Chriſt, but without the helpe of the
heuenly father, he can not do it. Yet neuertheles they
are not excuſed bycauſe they be not drawen. For the
father as much as in hym is coueteth to drawe all.
He ꝑ is not drawē, is in fault himſelfe, bycauſe he ꝯ
draweth hymſelfe frō hym ꝑ wolde drawe hym. Hu-
mane thynges be lerned ꝯ humane ſtudye, but this
heauenly lernynge is not perceyued, onles ꝑ ſecrete
inſpiracion of the father maketh hym an apte & tea-
chable harte. And this is it ꝑ longe ſythens was pro
phecied of the prophetes to come to paſſe. And they Eſa.liiij
all ſhalbe taught of God. But the deſyre of thys
worlde do make many vnapt. I ſay it is the gyft of
god, but the indeuoure muſt be ours. A mā heareth
ꝯ hys bodely eyen Chriſtes wordes in vayne, onles
he heare ꝯin fyrſt ꝑ ſecrete voyce of ꝑ father, whych
breatheth the mynde ꝯ an inſenſible grace of fayth.
For god is a ſpirite & is neyther herde nor ſene, but
of ſpiritual perſons. Many haue ſene & herd Chriſt
to theyr damnation. And albeit the Jues boaſted ꝑ
god was both ſene & herde of Moſes & of ꝑ prophe-
tes: yet no mortall mā euer ſawe or herde god as he
is. For thys is only graūted to the ſonne of mā oure
ſauiour Chriſt. Let vs then ſhake of the care of this
lyfe and not ſo moch ſeke for the bread whereby our
bodyes be fedde, as thys breade whych giueth euer-

laſtyng

laſtynge lyfe. We counte the olde fathers happye whych dyd eate Manna, yet thys Manna preſerued them not from death, and why? Not bycauſe Manna was cuyll (ſayeth ſaynte Auſtine) but becauſe of theyr euyll eatyng. Chriſte is the breade whych deſcendeth from heauen, whyche is ſignified by Manna. He that eateth of thys breade, ſhal lyue for euer. But ye wol aſke who thys is? Saynt Auſtine anſwereth in thys wyſe: He that is in ỹ vnitie of Chriſtes bodye, that is to wytte, in the felowſhipe of the chriſten mẽbres: the ſacramẽte of whych body all faythfull perſones be wonte to receyue, when they cõmunicate at the altare & come to gods boorde, doth truly eate the bodye of Chriſte, and drynke the bloude of Chriſte. Nowe therfore let vs by all indeuours we cã, make ourſelues mete and apte to receyue ỹ holye ſpirite of god, wherby we maye be drawen to Chriſt. Let vs alſo take parte of hys paſſions, and folowe the cõuerſation whych he had in hys fleſhe. Whyche thynge (as S. Auſtine & others expoune thys place) is to eate hys fleſhe and drynke hys bloude. To whome wyth the father and holy gooſt be all glorye.

Auſtine. Augu. de ciuitate dei li. xxi. cap. xxv Auſtine. Bernard

AMEN.

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Cum priuilegio ad imprimendum ſolum.

THE EPI=

ſiles and Goſpelles with a briefe Poſtyll vpon the ſame from Trinitie ſonday tyll Aduent, drawen forth by dyuerſe learned men for the ſinguler cõmoditie of al good chriſtians and namely of prieſtes and Curates.

Chriſtus Mat. iiij.
Pœnitentiam agite, appropinquauit enim regnum cœlorum.

Cum priuilegio ad imprimendum ſolum.

ANNO. M. D. XL.

THE COPY OF THE KINGES GRACIOVS PRIVILEGE

HEnry the eyght by the grace of God kynge of England and of Fraũce, defenſour of the faith, lord of Irelande, and in earth ſupreme hed immediatly vnder Chriſt of the church of Englande, To al Printers of bokes wythin thys our Realme and to all other our officers, miniſters and ſubiectes theſe oure letters hearyng or ſeynge greatyng. we let you wete, that we of our grace eſpeciall haue gyuen priuilege vnto oure welbiloued ſubiecte Richarde Bankes that no maner parſon wythin thys oure Realme, ſhal prynte any maner of bokes, what ſo euer our ſayde ſubiecte ſhall prynte firſt wythin the ſpace of ſeuen yeares nexte enſuyng the prynting of euery ſuche boke ſo by hym printed vpon payne of forfeture the ſame. wherfore we wol and commaunde you that ye nor none of you do preſume to prynte any of the ſayde bokes duryng the tyme afore ſayde, as ye tendre oure pleaſure and woll anoyde the contrary.

The Epiſtle on Corpus Chriſti day. The fyrſte epiſtle to the Corinthyans, the. xi. chapter.

Thargument.

☞ The inſtitution of the moſt bleſſed ſacrament of the Aulter is here by S. Paule deſcribed vnto vs.

BRethren, that which I deliuered vnto you I receyued of the lorde. For the Lorde Ieſus the ſame nyght in whych he was betrayed toke breade and when he had gyuen thākes he brake it and ſaid. Take ye and eate, this is my body, whych is broken for you. Thys do ye in the remembraunce of me. After the ſame maner alſo he toke the cup whē ſupper was done ſayenge. Thys cup is the newe Teſtament in my bloude. This do as oft as ye drynke it in remembraunce of me. For as oft as ye ſhal eate this bread and drinke this cup, ye ſhal ſhewe the lordes death tyl he come. Wherfore whoſoeuer ſhall eate of thys breade and drynke of this cup vnworthyly ſhalbe gylty of the body and bloude of the lorde. But let a man examyne him ſelfe, and ſo let him eate of the breade and dryncke of the cup. For he that eateth and drynketh vnworthely, eateth and drynketh hys owne damnation, becauſe he maketh no difference of the lordes body.

☞ The exhortacion vpon this epiſtle ye ſhall fynd immediatly before the Epiſtle on Eaſter daye.

The Goſpell on Corpus Chriſti daye. The. vi chapiter of Iohn.

Thargument.

☞ Chriſt is the true breade of lyfe.

IEſus ſayde vnto his diſciples and vnto the company of the Iues. My fleſhe is meate in dede, and I my bloud is drinke in dede. He that eateth my fleſh and drynketh my blod, dwelleth in me & I in hym. As the lyuing father hath ſent me, and I lyue for the father: Euen ſo he that eateth me, ſhall lyue by the meanes of me. Thys is that breade, whiche came downe from heauen: not as your fathers dyd eate Manna, and are deade. He that eateth of this bread, ſhall lyue euer.

IN this preſent Goſpel (good people) our ſauiour Chriſt which is the true ſhepherd and feder of our ſoules goeth about to ſhake of frō oure myndes the fylthy cares of thys corporall life, willyng vs rather to apply our ſelfes and to labour wyth the gredy deſire of the heuenly and goſtly ryches, to obteyne euerlaſting life. He bydeth vs caſte out of our myndes the worldy breade wherwith our bodyes be fedde and couet that heuenly brede which giueth and conferreth vnto vs euerlaſtinge and immortall lyfe of the ſoule. Thys breade is taken by fayth, and fayth is to be obteyned and gotten of almyghty god. For it is vndoubtedly hys gyfte. Whoſoeuer therfore beleueth in Chriſte, he alredy hathe euerlaſtyng lyfe, inaſmuche as he hath the foūtayne of immortalitie. I am (ſayeth Chriſte) the breade of lyfe. As who ſhulde ſay. I am that ſame fode whiche gyueth lyfe not only corporall, but rather the lyfe of the ſoule and eternall. The Iues (amonges whom Chriſt was conuerſaūt, and vnto whom he had this cōmunicacion) boſted muche in the Manna, ẏ was ſente downe from heauen vnto theyr auncetours.

But what sayeth Christe vnto theme Your fathers dyd eate Manna in the wyldernes, and dyed. Your fathers (sayeth S. Austine) bicause you be lyke them murmuryng fathers of murmuryng chyldren. For assuredly this people in nothyng offended god more then in grutchyng and murmuryng agaynste God. Now they therfore dyed bicause they beleued (sayeth S. Austin) the thynge that they sawe, but the thyng they sawe not, they beleued not nor yet vnderstode. O sacramentum pietatis, o signum vnitatis, o vinculum charitatis. Qui vult viuere habet vnde viuat, accedat, credat, incorporetur, vt viuificet. O wonderfull sacrament of godlynes, o wonderfull token of vnitie, o wonderfull bond of charitie. He that wyl lyue he hath wherof he may lyue, let him drawe nigh let him beleue & let him be incorporated that he may be quickened. Let him not departe for the frame of the membres, let him not be a rotten mēbre worthy to be cut of, nor yet croked whereof he may be ashamed Let him be a fayre mēbre, open, sounde & cleauing to the body. Let him lyue to god. Let him nowe labour in earthe, that he maye afterwarde lyue in heauen. The sacramēt of this thing (saith this holy doctour) that is to saye, of the vnitie of the body and bloude of Christe, is taken at gods bourde of some men to their saluatiō, and of some to their damnation. The thynge it selfe is ordeined to the saluation of al men and to the destruction of none. For my flesche (sayeth Christe) is very meate, and my blode very drynke. This breade cam downe from heuen and hath an heuenly power of workynge geuen it of god, that who so euer worthely do eate it, shall lyue eternally

Austin.

The wordes of saynte Austine.

and neuer dye. Wherfore good christen people, we haue no nede to demaunde from heuen any Manna sythe we haue the very heuenly breade in dede, that is to say, the body of our sauiour Christe ready vnto vs, to gyue vs euerlasting lyfe, if so be we wol take it worthely & with fayth. For vndoubtedly Christ is that heuenly breade whiche gyueth immortalitie to our soules, & whych for oure sakes was betrayed and crucifyed. He is the worde of god in whom who so euer stedfastly woll beleue, shall haue euerlasting lyfe. Who so euer shall conuey thys heuenly breade into the bowels of his soule, shalbe nouriſhed and growe vp to euerlastinge lyfe. For assuredly thys is the lyuely breade, whiche is descended downe from heuen, euen the moste precious body of our sauiour Christ whiche was betrayed and put to death to redeme the lyfe of the hole worlde. Let vs beleue it, let vs take it & we shall lyue. The mystery of this thing is right straunge and wonderfull to the world. But suerly onles thou beest by faith ingrafted and incorporated into this mystical body & stycke faste in the same (euen as a braunche doth in the vine tree) thou shalt haue no lyfe in the. Let vs not (my frendes) murmoure wythin our selues as the Jues did, and say how can he gyue vs his fleshe to eate? The Jues (sayth sayncte Auguſtine) bycause they vnderstode not the breade of concorde: therfore they discorded, and fel at variaunce wythin themselues. But suerly they that eate this bread, do not stryue nor contende wythin themselues, for by thys most blessed and heuenly breade god maketh them to dwel in hys house in full vnitie and concorde togyther. Christ assureth vs, that onles we eate hys fleshe, and drynke hys

Auſtin.

blode, we ſhall not haue lyfe in vs. But how ſhal we eate his fleſhe and drynke his bloude? Truly (as all holy doctours expounde thys texte) we eate Chriſtes fleſhe and drynke his bloude, when we communicate and take parte of his paſſion, and ſwetly and profitably lay vp in our memory that hys fleſhe was crucifyed and wounded & that his moſt precyouſe blode was ſhed for vs. He that beleueth not thus in hym (ſayth ſaynt Auguſtine) eateth not Chriſt, and therefore he hath not the Chriſten fayth, without whyche he can haue no pardon of hys ſynnes. Ioh.vj. Auguſt. lib.iij. de doct. Chriſt. S. Ambroſe.

Wherfore (my frēdes) let vs dayly eate this heauēly breade this Chriſt our louyng ſauiour in ſpirite and by fayth. Let vs I ſaye take holde of him let vs appreheude him by fayth, let vs take the benefite and vſe of his paſſion and reſurrection, let vs make him all ours. Let vs ſuffre hym to entre into vs. Spiritually we ought dayly to receyue him. But both ſpiritually and alſo ſacramentally and corporally we muſt receiue him with moſt hyghe reuerēce in forme of breade at ſuche tyme as the churche appoynteth, and namely at the feaſte of Eaſter. I ſaye, when we come to the aultare of god, and to his holy boorde, let vs take hede, that we worthely receyue in forme of breade his moſte precyouſe body, leſt we take hym to our dāuacion, not diſcerning the lordes body. Which thyng we can not do without penaūce, ſtedfaſt fayth and ful purpoſe of amēding our former lyfe. Let vs fyrſt or euer we approch to this bleſſid ſacramēt examine our ſelues by knowledging our ſinnes againſt god, wherunto we ſhalbe brought by herynge & conſidering gods wyl declared in his lawes & perceiuing in our i.cor.xj. Contricion of herte.

in our cõſcience þ god is diſpleaſed w̃ vs for þ ſame and therupon cõceiuing not only greate ſorowe, but alſo great feare of gods wrath towardes vs, cõſidering we haue no worthy merits to lay before god as ſufficient ſatiſfaction for our ſynnes, which done, we must cõceiue ſure hope & fayth þ god yet wyl forgiue vs our ſynnes not for our owne worthines but for þ only merites of his bloude & paſſion which fayth we ſhal cõfirme by þ applieng of Chriſtes promiſe cõteined in his goſpell & namely in þ inſtitucyon of thys moſt bleſſed ſacramẽt where it is ſayde (giuen for the remiſſiõ of our ſynnes.) But to the atteining of this fayth, the ſeconde parte of penaunce, þ is to ſay, confeſſion to the preſt is neceſſary, inaſmuch as the abſolucion giuẽ by him is ordeined of Chriſt to applie the promiſes of gods grace to vs, according to theſe textes. Whoſe ſynnes ſoeuer you forgiue ſhalbe forgiuen, whoſe ſynnes ye reteine, ſhalbe reteined. Alſo. He that heareth you heareth me. Finally being thus truly penitent cõtrite & cõfeſſed, we muſt alſo bryng forth þ frutes of penaũce, as prayer, faſting & almes dede. We muſt alſo make reſtitucion or ſatiſfaccion in wyl & dede to our neyghbours in þ we haue done them wrong. We muſt alſo do al other good workes of mercy & charitie & expreſſe our obedient wyl in fulfylling of gods cõmaũdemẽt outwardly when tyme and occaſion ſhalbe gyuen vs. Thus we ſhall examine our ſelues & ſo receyue this moſte holy ſacrament worthely. Otherwyſe we ſhal receiue our owne damnacion. Wherfore my frẽdes do as I haue here declared vnto you and ye ſhal receiue forgiuenes of your ſinnes & at laſte the croune of euerlaſting lyfe. Vnto whiche. &c.

Faythe & hope of forgiuenes.

Math. xxvj.

Confeſſion to a preſte

Ioh. xx.

Luce. x.

The frutes of penaunce.

THE EPISTLE

ON TRINITIE SONDAYE. THE IIII. Chapter of the Apocalyps.

Thargument.

☞ Gods Maieſtie is here deſcribed.



LOked vp and ſawe a dore open in heauen, and the fyrſt voyce whych I herde was as it were of a trompet talkynge wyth me, whych ſayd: come vp hyther and I wyll ſhewe the thynges, whych muſt be fulfylled herafter. And immediatly I was in the ſpirite and beholde a ſeate was ſet in heauen, and one ſat on the ſeate. And he that ſat, was to loke vpō, lyke a Iaſpar ſtone, and a Sardyne ſtone. And there was a rayne bowe aboute the ſeate, in ſyght lyke to an Emeralde. And aboute the ſeate were. xxiiij. ſeates. And vpon the ſeates. xxiiij. Elders ſytting, clothed in whyt rayment, and had on their heades crownes of golde. And out of the ſeate proceded lyghtenynges, and thundrynges, and voyces, and there were ſeuen lampes of fyre, burnynge before the ſeate, whych are the ſeuen ſpirites of God. And before the ſeate there was a ſee of glaſſe, like vnto Cryſtal and in the myddes of the ſeate, and rounde aboute the ſeate were foure beaſtes ful of eyes before and behynde. And the fyrſt beaſt was lyke a Lyon, and the ſeconde beaſt lyke a Calfe, and the thyrde beaſt had a face as a Man, and the fourth beaſt was lyke a flyenge Egle. And the foure beaſtes had eche one

of them. vi. wynges about hym, and they were full of eyes wythin. And they had no reſt daye neyther nyght, ſayenge: Holy, holy, holy, Lorde God almyghty whych was, and is, and is to come. And whan thoſe beaſtes gaue glorye and honoure, and thankes to hym that ſat on the ſeate (whych lyueth for euer and euer) the. xxiiij. Elders fell downe before hym that ſatte on the trone and worſhypped hym that lyueth for euer, and caſt their crownes before the trone, ſayenge: thou arte worthy o Lorde oure God to receyue glorye and honoure, and power, for thou haſt created all thynges, and for thy wylles ſake they are, and were created.

Deu. v.

GOod people we be ſure by ſcripture, that there is but one God. For it ſayth. Herken o Iſrael, thy god is one. But foraſmuch as the ſcripture doth attribute godheade and diuine eſſencie to thre: therfore the fathers haue founde out the worde (perſon) for the auoydynge of many errours. And hereof for diſcernynge the ſayd perſons is the name of Trinitie come into the church, wherby we ſygnifye not. iij. vnegall perſons, but thre perſons coequal of one in diuiſible ſubſtaunce and eſſencie. And as touchinge the vſe of thys feaſt, oure predeceſſours thought it good, to haue ſome certayne tyme appoynted in the church, wherin they myght intreate of the offices of thoſe thre perſons egall in godheade. And bycauſe the fourth chapter of the Apocalyps ſemeth to ſette forth wonderfully well the maieſtie of God and not obſcurely to touche the myſterye of the Trinitie, the church of Englande condeſcended to haue the ſame

why the feaſte of Trinitie was inſtitute.

red.

red in the church thys daye, whych bzefely, God wyl lynge, we ſhal declare vnto you. Thus it beginneth After thys I loked, and beholde a dore open in hea-uen, and the fyrſt voyce I herde, was as of a trõpe ſpeakynge wyth me, ſayenge: Come vp hither, and I ſhall ſhewe the what ſhalbe done herafter. Thys doze whych ſayne Jhon ſawe open, no doubte is the intraunce and commynge to the new and heauenly lyfe, whych Chriſte oure Sauioure hath made vs, as the Epiſtle to the Hebzues the. x. chapter wytneſ-ſeth. Foz our cõuerſacion ought now to be in heauẽ. And ſayne Jhon doth here deſcribe the Judicial po-wer of Chriſte gyuen hym of the heauenlye father wherewyth he defendeth hys churche from the po-wer of the aduerſaries. And he ſayeth: There was a ſeate ſet, and vpon it a ſytter, wherby he ſygnifyeth the ſtabilitie of Chriſtes raygne. Foz hys ſeate oz trone is (as Dauid ſayeth) woꝛlde wythout ende. And he that ſatte vpon thys glozious and pzincelye trone oz ſeate was to loke vpon lyke a Jaſpar ſtone and a Sardyne ſtone. By thys is vnderſtanded no-thynge els, but a certayne heauenly & royall bewty ſhewynge aſwell the maieſtye as the power moſt ex-cellent of the iudge Chriſt. Foz the cloth of eſtate & royall ſeates of kynges be wont to be mooſt rychely decked and furnyſhed foz the ſettynge out of theyr Maieſtye and authozitie. Nowe, the Jaſpar ſtone they ſaye beareth the ſemblaunce of water, and the Sardyn ſtone of fyer, wherby is vnderſtanded that the Lozde is wont to make hys iudgementes in wa ter and in fyer, as appeareth Gen. vij. and. xix. Exo.

phil. iij.

Pſalm. lxxxiiij.

xliij, and in the ſeconde Epiſtle of Peter the laſt chapiter and in many other places of ſcripture.

The raynebow. And a raynebowe was about the ſeat in ſyght lyke to an Emerald. The raynebowe is a token, that god the father is made at one wyth vs by Chriſt and reconciled to mankynde, as appeareth Gen. ix. Nowe the Emeralde they ſay is of ſuch greenes & vertue that it maketh all thynges aboute it to flouryſhe and growe. Euen ſo by Chriſt the worlde is renewed and it reflouryſheth, as Lactantius doth very elegauntly and well declare in a certayne Hymne.

emerald

Lactantius.

And aboute the ſeate were. xxiiij. ſeates. And vpon the ſeates. xxiiij. elders ſyttynge, clothed in whyte raiment, and had on their heades crownes of gold Saint Jhon doth here allude to the maner of a realme well ordered, where kynges and princes whyche are to gyue ſentence in maters of weyghte, woll not do it wythout the aſſiſtence of certayne auncient perſonages that haue good experience of thynges and knowlege of the beſt lawes, leſt they myght ſeme to condempne any man of theyr owne priuate luſt and pleaſure. Wherfore by this alluſiō he declareth that God is a mooſt iuſt iudge, whoſe ſentence all iuſte perſons ſhal approue and prayſe as mooſt ryghtful and true. By the. xxiiij. elders ye ſhall vnderſtande aſwell the patriarches and prophetes of the olde ſynagoge, as the Apoſtles, Euangeliſtes, & doctours of the new Teſtament, and alſo the godly kynges & iuges of both peoples. For they in ſcripture be called Elders. Now by the ſyttynge of theſe Elders is vnderſtande the felowſhip of the iudiciall power wᵗ Chriſte,

Exod. xxiiii. Nu. xi. Act. xx.

Chriſt,accordynge to Chriſtes owne ſayenge.Mat. xix.Ye ſhall alſo ſyt vpon the.xij.ſeates,iudgynge ꝑ xii.tribes.Alſo ſaynt Paule wytneſſeth that ſaintes ſhall iudge of thys worlde. By theyr whyte garmentes or robes,wherewyth they were clothed,is ſygnifyed purenes of mynde,innocencye, and indifferent iudgement wythout affection. By theyr crownes of goldc vpon theyr heades I vnderſtande the mooſte pure ſenſe of faith,wherby they ſhal iuge of al,accordynge to the arbitrement of God, ſo that what ſo euer they ſhall iuge vpon earth, ſhalbe ratifyed alſo in heauen,accordynge to that ſayng of Chriſt,Mathew.xviii. What ſoeuer ye bynde on earth, ſhalbe bounde in heuen, and what ſoeuer ye louſe on erth, the ſame ſhalbe louſed in heauen.Furthermore they ſygnifye the felowſhyp of the victories and raygne of Chriſt,accordynge to that in the Epiſtle to the Hebrues.The ſaynctes haue vaynquyſhed realmes by fayth. It folowcth in the texte.

i.cor.vi.

Exod. xviiij

Cap.xi.

And out of the ſeate proceded lyghtenynges, and thonderynges, and voyces. And there were ſeuen lampes of fyre burnynge before the ſeate whyche are the ſeuen ſpirites of God. The preachynge of the Apoſtles and of men apoſtolical is compared to lyghtenynge and thondrynge, becauſe by it is proclamed the fearfulnes of gods iudgementes the whych hange ouer the heades of infideles and ſuch as beleue not. By the.vii.lampes of fyre brennyng before the trone I vnderſtande the ſeptifourme ſpirite of God,that is to wyt,the fulnes and perfection of the heauenly graces wherwyth the kyngdome of

Eſa.xi. Chriſt is furnyſhed. It folowth.

i.cor.xij And before the ſeate there was a ſee of glaſſe lyke vnto Cryſtall, and in the myddes of the ſeate and rounde about the ſeate were foure beaſtes full of eyes before and behynde. &c. My frendes the calamities of thys worlde, wherwyth ỹ ſtynch of the fleſhe is repourged and the naughtye affectes of the ſame vtterly mortifyed, muſte nedes be paſſed ouer of vs, euen as it behoued the people of God to paſſe the red ſee, before they coulde entre into the lande of promiſſion. Wherfore thoſe heauenly and ſpiritual waters be here ſygnifyed, wherwythal ỹ pourgynge of the ſoules and the ſpiritual regeneratiõ is made.

Ioh. iij. i.Pe.iiij For ones a man be borne agayne of water and ſpirite he can not ſe God. And he calleth it a ſee after the Hebrues faſhion, whych be wont to call al gathe rynges of waters ſees, as in the thyrd boke of kynges it is called the braſen ſee wherin the preſtes in theyr miniſtracion waſhed, and in certaine other places. Now glaſſe is a bryght thyng wherby is meant that the water of baptiſme purifyeth and maketh bryght not ſo much the bodye as the hartes, yea euẽ in the outwarde conuerſation of maners according to that of Chriſte. Let your lyght ſo ſhyne before mẽ that they maye ſe your good workes. But why is thys ſee of glaſſe lykened to Cryſtall? Surely bycauſe Cryſtall is a water whych by continuaunce of tyme is tourned into the hardenes of a ſtone, ſuche ones ought they that be baptiſed to be brought vnto, that is to ſaye, ſtronge and harde in faythe.

By the.iiii. beaſtes full of eyes before and behynde,

ſome

ſome do vnderſtande the. iiii. Euangeliſtes, other, (whoſe iugemente better agreeth to the ſcripture as it ſemeth) do vnderſtande thoſe heauenly and miniſtratorioule ſpirites or angels whych be appoynted to ſtande at the foure quarters of heauen (by whych the kyngdome of Chriſt, that is, the church is ſpred) to execute the thynges that be determined by the vnſerchable and eternall counſayle of God to be done in mens thynges. Theſe be full of eyes before and behynde, that is to ſay, they be replenyſhed wyth the ſcience and knowlege of thinges paſſed and thinges to come. And the fyrſt beaſt was lyke a Lyon, the ſeconde lyke a Calfe, the thyrd had a face like a Man, and the fourth was lyke a flyenge Egle. Brethren, ye ſhall vnderſtande, that in a lyon is courage and ſtrength, in a calfe laboure and diligence, in the face of a man prudence and ryght iudgement, in an egle ſwyftnes and alſo facilitie in doynge theyr miniſteries, al whych vertues they haue nede of, whych wol adminiſtre well and proſperouſly any kyngdome. And for thys cauſe in the pſalmes the Lorde is ſaid to ſyt and ryde vpon Cherubim, bycauſe ꝑ by them he executeth hys iudgementes couragiouſly, diligẽtly, prudently, and wyth great ſwyftnes. To thys interpretacio doth the ſcripture agre. For the prophete Ezechiel in the. x. chapter doth vnderſtande by ꝑ. iiii. beaſtes ꝑ Cherubim, and he maketh alſo the foure beaſtes one, haupnge yet foure faces or formes for the forſayde vertues wherwyth thoſe miniſtrynge ſpirites, whoſe ſeruice Chriſt vſeth in ꝑ adminiſtracion of hys kyngdome, were indowed. In that they haue fyre wynges a pece, is betokened theyr ſwyftnes

Heb. ij.

nes

nes of obedience to execute the thynges that they be
Eſa.vi. appoynted vnto. In lyke maner doth Eſay deſcribe Seraphim. Theſe ãgels, or yf ye lyſt, theſe foure Euangeliſtes whych alſo be angels that is to ſay meſſangers, by whome Chriſt the greate conquerour of the aduerſe powers is caryed throughe out the hole worlde as it were in a triumphall charette, haue no reſt neyther day nor nyght but crye without ceaſing
☞ Holy, holy, holy, that is to ſaye, holy father, holy ſonne, and holy ſpirite comforter, one Lorde & God
Math. almyghty, in whoſe name all we that beleue be bap-
xxviij. tiſed. And whan thoſe beaſtes gaue glorye, honoure and thankes to hym that ſate on the ſeate whych lyueth for euer and euer, the.xxiiii. elders of whom mẽcion is made before fel alſo downe before hym which ſate on the trone, and worſhypped hym that lyueth for euer.

Now therfore good chriſten people, ſyth thoſe holy ſpirites or angels, and the hole quere and church triumphant in heauen do wythout ceaſynge, laude, prayſe and magnifye the hygh maieſtye of the Godheade, let not vs whych be the churche or congregacion militant here in erth be behynde wyth our prayſes, cõmendacions, and thankeſgyuynge. The holy angels do crye before, let vs anſwere in ỹ ſame note & ſaye. Holy father, holy ſonne, & holy gooſt cõforter Let vs, I ſaye, accordynge to the exemple of ỹ. xxiiii. elders caſt oure crownes before the trone, that is to ſaye, confeſſe the crownes and rewardes whyche we that be iuſtifyed perſõs haue, come of Chriſtes mere goodnes and no parte of our owne deſeruynge, and ſaye: Thou arte worthy o Lorde our God to receiue

glorye

glorye, and honoure, and power. For thou haſt created all thynges and for thy wyll they be. &c.

The goſpell on Trinitie ſondaye.

The.iij.chapter of Ihon.

Thargument.

☞A conflicte betwene the iuſtice of the fleſh and the iuſtice of the ſpirite.

THere was a man of the Phariſees named Nicodemus, a ruler of the Iewes. The ſame came to Ieſus by nyght and ſayd vnto hym: Rabbi, we knowe that thou arte a teacher come from God, for no man coulde do ſuch myracles as thou doeſt excepte God were wyth hym. Ieſus anſwered and ſayd vnto hym: Verely, verely, I ſaye vnto the, excepte a mā be borne from aboue, he can not ſe the kyngdome of God. Nicodemus ſayeth vnto hym: how can a man be borne whan he is olde? can he enter into hys mothers wombe and be borne againe? Ieſus anſwered: verely verely I ſaye vnto the, excepte a man be borne of water and of the ſpirite, he can not enter into the kyngdome of God. That whych is borne of the fleſh, is fleſh, and that which is borne of the ſpirite is ſpirite. Maruayle not thou that I ſayd to the, ye muſt be borne from aboue. The wynde bloweth where it lyſteth, and thou heareſt the ſounde therof, but canſt not tell whence it commeth and whether it goeth. So is euery one that is borne of the ſpirite. Nicodemus anſwered and ſayd vnto him: how can theſe thynges be? Ieſus

ſus anſwered and ſayd vnto hym: arte thou a mayſter in Iſrael and knoweſt not theſe thynges? Verelye verelye I ſaye vnto the: we ſpeake that we do knowe, and teſtifye that we haue ſene: and ye receyue not our wytnes. Yf I haue tolde you earthly thinges, and ye beleue not: how ſhall ye beleue, yf I tell you of heauenly thynges? And no man aſcendeth vp to heauen, but he that came downe from heuen euen the ſonne of man whych is in heauen. And as Moſes lyfte vp the ſerpent in the wyldernes, euen ſo muſte the ſonne of man be lyfte vp, that who ſo euer beleueth in hym peryſh not, but haue eternall lyfe.

In thys Goſpell (good people) is conteyned a ſore diſputacion vpon the iuſtyce of the ſpirtye, and the iuſtice of the fleſhe. Chriſt teacheth and defendeth the ſpirituall iuſtice, Nicodemus thother, but ſo yet that he ſuffreth hymſelfe to be taught and inſtructed of Chriſt.

The deſcription of Nicodemus.

Fyrſt therfore we ſhall conſyder the perſon of Nicodemus, as the Goſpell deſcribeth hym, and howe folyſhly he ſpeaketh of ỹ new byrth. For hereby we ſhall eſpye what we alſo can do of oure owne power in godly and ſpirituall maters. Now the Euangelyſt certifyeth vs that Nicodemus was a Phariſee, and a ruler of ỹ Iues, meanynge herby, that for the outwarde conuerſacion he was fautles in lyuynge and floryched in ſuch apparaunce of honeſty and holynes, that he was nombred of the Iues euen amongeſt ỹ cheefeſt & fyrſt. Lo here thou haſt the deſcripcion of Nicodemus perſon which before the worlde is

both

both prudent and ryghtuouſe. And yet neuertheles this worldly wyſe and holy man is not ſo hardy nor ſo ſtronge, that he dare openlye come to Chriſte or ſpeake vnto hym, albeit he iudgeth Chriſt a teacher ſente from God, and can not denye hys ſygnes and myracles. I praye you, why doth not reaſon here come forth, openly to confeſſe Chriſtes doctrine? For thys thynge doth Chriſt in any wyſe requyre where he ſayeth. He that confeſſeth me before men, I ſhall alſo confeſſe him before my father and the angels of heauen. Surely reaſon can not do thys, it farre paſſeth her powers to ſubiecte herſelfe to the hatred of the worlde for Chriſtes ſake. And therfore Chriſt requyreth of vs to hate oure owne ſelues, to kyll oure olde Adam, that we may ſo be tranſformed into new creatures. But what knowlege hath our fleſh & our nature of ſuch tranſfourmynge or new byrth? Surely no knowlege, no felynge, no vnderſtandynge at al, as thys ſayntly Nicodemus this holy prelate tru ſtynge to hys owne good workes ful wel declareth. Chriſt talketh of the ſpirituall and new byrth, & Nicodemus loketh vpō the carnal byrth, ſayeng thus. How can a man be borne agayne whan he is olde? Shall he crepe agayne into hys mothers wombe? Herken how foolyſhly, how vnwyſely for al his outwarde holynes thys noble prelate ſpeaketh of godly thynges? Yea Chriſt is fayne to expounde vnto hym, how it commeth to paſſe that we be made newe creatures. Howbeit he yet vnderſtandeth hym not & therfore he aſketh agayne how it can be. I pray you what ſynguler poynt do ye ſe in thys Nicodemus, or what other thynge do ye fynde in hym but ignorance

The fleſh is fearfull.

Math. x

raunce,blyndnes,and infidelitie. Wherfore though hys outwarde conuerſacion ſhyneth neuer ſo muche before the worlde yet it can not pleaſe God. God beholdeth not the outwarde face and byſoure, but the
Iere v. mynde and fayth,as alſo Heremy ſayeth. And what
Ro.xiiij ſo euer is not of fayth is ſynne. The inwarde ryghtuouſnes and goodnes muſt go before,or els ꝑ outwarde can not pleaſe God. Yf thou haſt not the inwarde iuſtice,forthwyth Chriſt ſayeth: Onles your ryghtuouſnes be better then ꝑ ryghtuouſnes of the ſcribes and phariſes ye ſhall not come into ꝑ kyngdome of heauen. Wherfore lyke as Nicodemus is here founde vnſkylfull,rude,and foolyſh in maters concernynge the honour of God and oure helth:euē ſo be all we,olde Adams,and all fleſhly(accordynge to Chriſtes ſayenge,what ſo euer is gendred of fleſh is fleſhe) onles we be lyghtened of the Lordes ſpi-
What the ſcripture calleth fleſhe Ro.viij. rite. We cal fleſh here the hole nature of mā,the body,mynde,reſon,vnderſtandyng,wyl,beſyde the holy gooſt. Such a man and ſuch a body of ſynne ſurely can do nought but ſynne,ſeme he neuer ſo goy to other men,and be he decked wyth neuer ſo many good workes,whych thynge ſaynt Paule declareth copiouſly to the Romaynes, and in thys place thys Nicodeme ful playnly ſheweth by hys wyſe talking

Newe byrth Secondly,Chriſt teacheth vs in thys Goſpel the new byrth,whych thynge Nicodemus coulde not attayne vnto,& fyrſt he ſo ſpeaketh of thys new byrth or regeneration that he maketh it playnly neceſſary to our ſoules helth. For thus he ſayeth: Onles a mā
what it is to ſe the king be borne agayne,he can not ſe the kyngdome of god Now to ſe the kyngdome of God is as muche as to

be iuſtifyed. Wherfore conſyder here wyth the eyen of thy mynde what Chriſte ſpeaketh of thys maner iuſtificatiō, and agayne what Nicodemus thinketh agaynſt it. Chriſt reaſoneth and gathereth thus. No worke, no reaſon, no outwarde conuerſacion iuſtifyeth, it is only the new byrth that muſt worke thys. Agaynſt thys concluſion Nicodeme thus obiecteth. Yf ſo be my outwarde conuerſacion, workes & lyfe, be cōformable to the lawe, thā for ſuch workes ſake God can not but iuſtifye me and make me eternally bleſſed. But ſurely thys ſayenge of hym is exceedingly both falſe and wycked, for aſmuche as all men be lyers, and only God true. Wherfore let vs conſyder the nature of thys regendrynge in what ſorte it is. Onles (ſayeth Chriſt) thou beyſt borne againe of water and ſpirite thou canſt not come into the kingdome of heauen. Marke ẏ in baptiſme thys new byrth begynneth. For it is a token of ſleynge the fleſhe, as Paule wytneſſeth Rom. vi. And thys is one parte of the newe byrth. Now in baptiſme the holy gooſt alſo is gyuen and where as we be thus kylled, he rayſeth vs vp agayne, he dryueth, draweth, altereth, and ſo worketh in vs, that we be led nomore wyth fleſhly affections but wyth gooſtly, and that we ſhuld breath and thynke no lōger vpon earthly thynges but vpō heauenly thinges, and ſhulde lyue henſforth only to ryghtuouſnes. And thys is thother parte of thys new byrth. It foloweth herof, that to be borne again is nought els but to dye to ſynne warde, and by ſpirite and fayth to lyue to iuſtice warde. Where thys chaſticeth there is the kyngdome of god eſpyed, there is the realme of heauen entred into. What glorifi-

dom of God

pſa. cxv

Baptiſme

what it is to be newe borne

on than is lefte here to the ryghtuouſnes of Nicodemus? Surely it is not worth a ruſhe, nor to be ſette
Phil.iij. an hawe by, none otherwiſe than Paule eſtemed his ryghtouſnes that he gat in hys Jewyſh lyfe no better than donge. For not the thynge that commeth of our owne reaſon, but that whych the ſpirite worketh in vs is acceptable to God. The thynge that is gendred of the ſpirite is ſpirite, and is only of valure be
Eph.iiij fore God. And therfore ſaynt Paul ſayeth to the Epheſians. Do of the olde man accordynge to youre former maners and conuerſation, and put ye on the new man. How can reaſon do or compryſe theſe thinges, ſyth it can not percepue thynges corporall and outward, as from whence the wynde commeth and whyther it woll? To conclude, thys new byrth is a worke of the ſpirite, though the Papiſtes do neuer ſo muche preache the iuſtice of theyr fleſhe.

Chriſt hath purchaſed vs the ſpirite

Thyrdly, we be here taught, who hath gotte, gyuen, delyuered, and cõmunicated vnto vs thys ſpirite, euen the ſonne of man Chriſte, who only came from heauen and retourned into heauen. By what thynge then hathe he gotten and deſerued vnto vs this ſpirite? Truly herby, that he was likewiſe exalted as the ſerpent in wyldernes. But what maner
Nu.xxi. ſerpent is thys? The people of Iſraell ones grudged agaynſt god and blaſpehmed hym ſo heynouſly that he ſent vpon them fyery ſerpentes. And who ſo euer was bytten of any ſuch ſerpent, dyed therof. Here God at laſt moued with the prayers and requeſtes of Moſes, commaunded a brazen ſerpent to be erected for a ſigne that whoſoeuer beynge stryke of any ſuche ſerpent ſhulde loke vp to that brazen ſerpent

pent,ſhulde be healed. Thys fygure Chriſt draweth to hymſelfe,and this in ſentence he ſayeth: I ſhalbe delyuered to myne aduerſaries to be crucifyed and at laſt ſlayne,for thys intente,that by my croſſe and death God the mooſt louynge father myght be recõciled to the worlde. Whoſoeuer therfore beynge stryken wyth the poyſon darte of ſynne,loketh vp to me that is to ſaye,beleueth on me,ſhal not than perysh, but ſhall attayne euerlaſtynge lyfe. Lo ſuch one is Chriſt vnto vs,he forgyueth vs our ſynnes,and beſtoweth on vs hys ſpirite, he trãſformeth vs to new creatures,he ordeyneth vs the ſonnes and heyres of God,ſo that we cleaue vnto hym and beleue on him wythout doubtynge . Wherfore good people that God of hys endles goodnes woll vouchſaue to create in vs a ſyncere and a ryghte fayth,let vs al praye. To whom be all glorye and honour for euer and euer. Amen.

The Epiſtle on the fyrſt ſonday after trinitie.

The.i.epiſtle of Ihon the.iiij.chapter.

Thargument

How God loued vs fyrſt,and how we ought by hys exemple to loue our neyghbour.

MOoſt dearely beloued brethren, God is loue: In thys appeared the loue of God to vs ward bycauſe that God ſent hys only begotten ſonne in to the worlde,that we myght lyue thorow hym. Herein is loue,not that we loued God: but that he loued vs,and ſent his ſonne to make agrement for our

our ſynnes. Dearely beloued, yf God ſo loued vs, we ought alſo to loue one another. No man hath ſene god at any tyme. Yf we loue one another, god dwelleth in vs, and hys loue is perfyte in vs. Hereby knowe we that we dwell in hym, and he in vs, by=cauſe he hath gyuen vs of hys ſpirite. And we haue ſene and do teſtifye, that the father ſent the ſonne to be the Sauiour of the world. Whoſoeuer cōfeſ=ſeth, that Ieſus is the ſonne of God, in hym dwel=leth God, and he in God. And we haue knowen, & beleued the loue that God hath to vs. God is loue, and he that dwelleth in loue, dwelleth in God, and God in hym. Herin is the loue perfite in vs, that we ſhulde haue truſt in the daye of iudgement: For as he is, euen ſo are we in thys worlde. There is no feare in loue but perfyte loue caſteth out feare, for feare hath paynfulnes. He that feareth, is not per=fyte in loue. We loue hym, for he loued vs fyrſt. Yf a man ſaye: I loue god, and yet hate hys brother he is a lyer. For how can he that loueth not his bro=ther whome he hath ſene, loue God whom he hath not ſene? And thys commaundement haue we of hym: that he whyche loueth God, ſhulde loue hys brother alſo.

My frendes thys hole lection is a commendacī=on of gods loue towardes vs, by whoſe exem=ple we alſo be commaunded to loue one another. He that loueth not (ſayeth ſaint Jhon which wrote this epiſtle) knoweth not God though he neuer ſo much boſteth hymſelfe to be a chriſten mā, for god is loue.

Yea

Yea herin appeared the greate loue and charitie of God towardes vs men, that he ſent hys only begotten ſonne into the worlde, to thintent, that by his merytes we myght lyue through hym whyche els ſhulde haue dyed wyth perpetuall death. But happely ye wolle here ſaye, that we prouoked God wyth oure loue and merytes fyrſt to loue vs. No not ſo ſayeth ſaynt Jhon, that is a falſe opinion and a ſtarke lye. For in thys is the loue, not that we loued God, but that he loued vs fyrſt, and ſent hys ſonne to be a ſacrifice and a purgynge for our ſynnes. But herken what S. Auſtine ſayeth of thys mater. What good merytes coulde we than haue whan we loued not God. For that we myght take loue to loue wyth, we were loued, whan as yet we had it not. This (ſayeth he) doth Jhon thapoſtle mooſt openly affirme. Not that we loued God, but that he loued fyrſt vs. Truly (ſayeth ſaynt Auſtine) thys is mooſt ryghtly and well ſpoken. For we could not haue to loue hym onles we had taken thys of hym, in that he loued vs fyrſt. How can we do good, yf we loue not? or howe do we not good, yf we loue? For albeit gods cõmaũdemente ſemeth ſomtyme to be done of not louers but of feareres: yet there is no loue, no good worke is imputed, neyther ryghtly is it called a good worke, for all ỹ is not of fayth is ſynne. And fayth worketh by loue. Hytherto ſpeaketh Auſtine. Wherfore my dearly beloued (ſayeth Jhon) yf God hath ſo loued vs, we ought alſo to loue one another. Ye wol ſaye: How can God dwell in vs, ſyth we ſe him not? Jhon anſwereth: Albeit we ſe hym not wyth the eyes of fleſhe, yet he dwelleth in vs, for God there wol dwell

Aug. cõtra Pela. cap. xx

There be no merites before grace.

Queſtiõ Solutiõ

where charitie is exercuſed. But againe ye wol aſke,
Queſtiō Exod. xxxiii. howe is it that Jhon ſayeth here, noman euer ſawe
God, ſeynge it is red in ſcripture that many of ỹ fa-
thers haue ſene hym face to face, as Jacob, Moſes,
Soluti5 and other. I anſwere, noman euer ſaw God as god
and viſibly. For the lawe was gyuen by angels act.
vii. and it is playne that Jacob ſawe but an angell.
For euen in the ſelfe ſame. xxxiij. chapter of Exodus
God ſayeth: Man ſhall not ſe me and lyue. So thā
God dwelleth in vs inuiſibly. It foloweth therfore,
yf we loue one another, god dwelleth in vs, & hys
loue is made perfyte in vs. Surely the knowlege &
confeſſion of Chriſte maketh vs all one wyth God,
The ſpi rite of God ſo that we ſhalbe perpetually in hym, and he in vs.
But here ye muſte marke that thys knowlege can
not chaunce but to ſuch as be indowed with the ho-
ly gooſt. For he ſayeth: Herby we knowe ỹ we dwell
in hym & he in vs, bycauſe he hath gyuen vs of hys
ſpirite. And we haue ſene and do teſtifye (ſayeth S.
Jhon) that ỹ father hath ſent his ſonne to be ỹ Sa-
uiour of the worlde. O glad and ioyfull tydynges.
What an excedynge charitie and loue was thys?
Then ſyth God is ſo louynge vnto vs, yea ſyth he
is the ſelfe loue, yf we woll dwell in hym, we muſte
loue, not only hi, but alſo for hym, our neighboure.
For that we do to our neyghbour he coūteth it done
to hymſelfe. Now it is a mooſt certayne token of our
loue towardes God, yf we boldly & wyth confidence
loke for the daye of iudgement. For yf we feare, we
declare that we be no perfyte louers. For feare is
not in loue, but perfyte loue caſteth out feare. My
frendes herken agayne what ſayne Auſtine ſayeth

herin

herin. He that feareth hell, feareth not to ſynne, but to bzenne. But he feareth to ſynne, which hateth ſyn as hell. Thys is the chaſt feare that remayneth foz euer and euer. Foz that feare of punyſhment hath tozment and paynefulnes in it and it is not in charitie, but perfyte charitie caſteth it out. And ſurely a mā ſo much hateth ſynne, as he loueth iuſtice, which he can not do, the lawe fearynge hym by the letter, but the ſpirite healynge hym by grace. Thys wzyteth the mooſt excellent doctour of the church ſaynt Auſtine to ꝑ confuſion of the vayne ſophiſtes which blaſphemouſly wzite and ſpeake agaynſt the iuſtifienge ſpirite of God whych wozketh by pure and lyuely fayth. Aug. ad Anaſtaſiū epi. cxliij.

Wherfoze good bretheren & ſyſters let vs not thinke truſtynge to our owne merytes and wozkes, that we loued God fyzſt and ſo deſerued kyndnes at hys hā des. Foz yf ye thynke ſo, ſaynt Jhon repzoueth you, ſayenge: We loue God, bycauſe he fyzſt loued vs. Now yf a man ſayeth, he loueth God, and hateth his bzother, he is a lyer. Foz he that loueth not hys bzother whome he ſeeth, how can he loue God whom he hath not ſene? And thys cōmaundemēt (ſayeth ſaint Jhō) we haue of God, that he that loueth God, muſt alſo loue hys bzother. But I pzaye you howe do we loue our bzother and ſe ſo many lye in euery cozner wythout comfozte? Yea we ſe Chziſt an hōgred, and we gyue hym no meate. We ſe hym thyzſtye, and we gyue hym no dzynke. We ſe hym harbzoughles, and we take hym not in, naked, & we cloth hym not, ſyck, and we vyſite him not, in pziſon, and we come not to hym. Foz in aſmuch as we do it not to one of theſe Math. xxvi.

our poore brethren, Chriſt count it vndone to hym. Wherfore yf we vnfaynedlye loue God, let vs declare our loue wyth worthy frutes, let vs loue oure brethren, as we be here wylled to do. Then ſhall we wyth confidence and full hope loke for the daye of iudgement wythout feare, at whych tyme the heuenly kynge ſhall ſaye vnto vs. Come ye bleſſed of my father inherite the kyngdome prepared for you from the begynnynge of the worlde. To thys heauenly kynge the ſonne of man oure Lorde and Sauiour be gyuen al glorye for euer and euer. Amen.

The Goſpell on the fyrſt ſondaye after Trinitie. The.xvi.chapter of Luke.

Thargument.

☞ Of the ryche man and of poore Lazarus.

IEſus put forth a parable vnto hys diſciples, ſayenge: There was a certayne rych man, whyche was clothed in purple and fyne whyte, and fared delicioufly euery daye: And there was a certayne begger named Lazarus, which laye at his gates ful of ſores, deſyrynge to be refreſhed wyth the cromes, which fell from the rych mans borde, and no man gaue vnto hym. The dogges came alſo, and lycked hys ſores. And it fortuned that the begger dyed, and was caried by the angels into Abrahams boſome. The rich man alſo dyed, and was buried.

And

And beyng in hel in tormētes, he lyft vp hys eyes and ſawe Abraham a farre of, and Lazarus in hys boſome, and he cryed and ſayd: father Abraham: haue mercy on me, and ſende Lazarus, that he may dyppe the typpe of hys fynger in water, and coole my tonge: for I am tormented in thys flame. But Abraham ſayd: Sonne remember that thou in thy lyfe tyme, receyueſt thy pleaſure, and cōtrary wyſe Lazarus receyued payne. But nowe is he cōforted, and thou arte punyſhed. Beyonde all this, betwene vs and you there is a greate ſpace ſet, ſo that they whych wolde go fromhence to you can not: neyther maye come from thence to vs. Then he ſayd: I praye the therfore father, ſende hym to my fathers houſe (For I haue fyue brethrē) for to warne them, leſt they alſo come into this place of tormēt. Abraham ſayd vnto hym: they haue Moſes and the prophetes, let them heare them. And he ſayd: naye father Abraham: but yf one come vnto them from the deade, they wyll repente. He ſayd vnto hym: Yf they heare not Moſes and the Prophetes, neyther wyll they beleue, thoughe one roſe frome death agayne.

GOod people thys Goſpel as it is ryght comfortable to the poore godly perſons: ſo it is ryght fearfull to the vngodly ryche perſons. The ſely poore godly perſon is muche vexed wyth troubles and diſeaſes in thys lyfe, he lyeth otherwhyles beggynge at ryche mens gates, ful of ſores, deſyryng to be refreſhed wyth the cromes whych fal frō theyr tables

The vngodly perſon lyueth all at pleaſure and flo
ryſheth. But ſe the ende of theſe two in theyr death.
The poore Lazarus is forthwyth caryed by angels
into Abrahams boſome. The rych man is buryed in
hell. What is thys, to be borne vp of angels and to
be layd in Abrahãs boſome? Surely it is nothynge
els, but to dye in the fayth of Abraham, whoſe ſou-
les muſt nedes be in the handes of God. What is it
to be buryed and to lye in hell in tormentes? To dye
wyth an euell conſcience. Theſe thynges do chaũce
☞ in death, what tyme we paſſe out of thys worlde. Al
beit ye ſhall yet vnderſtande, that it was not pouer-
tie that ſaued Lazarus, nor the rycheſ that damned
the rych man, but it is the fayth that ſaueth ✠ which
worketh pacience and hope, and agayne it is ỹ lacke
of fayth and deſpiſynge of the neyghboure that dã-
neth. As longe as the rych man lyued he was ſo cho
ked wyth worldlye pleaſures, that he coulde not ſe
what was what, but whan he was in hell and in tor
mentes than he lyfted vp hys eyes, then he ſawe A-
braham afarre of, and Lazarus in hys boſome. Su
rely my frendes in death fyrſt we eſpye our vngod-
lynes and damnacion. Thã we ſe the felicitie ✠ ioye
eſa. lxvj of the godly perſons. Thys is that worme that dy-
Math. eth not, whych the prophete Eſaye ſpeaketh of. Thã
xxv. fyrſt the vnwyſe virgines ſe that the wyſe haue oyle
Then it commeth to our mynde, to whome we haue
done good, and to whome we haue done euel. Then
doth the lawe ſhewe it ſelfe, where as the goſpell is
taken awaye, then fyrſt, but to late and in vayne, we
Prou. i. ſeke fauoure. Then thou rych mã thou canſt ſpeake
fayre and ſaye: Father Abraham, haue mercy on me

But

But herken o thou vngodly rych man, what father Abraham ſhall anſwere the agayne. Sonne remember that thou in thy lyfe tyme receyuedſt thy pleaſure, and contrary wyſe thys pooze Lazarus receyued payne. Lo the ſentence of the ſharpe iudgement of God. Foz as ſaynt James ſayeth: Iudgemente wythout mercy ſhalbe to them, whych haue ſhewed no mercy. Alſo the wyſe man ſayeth in hys prouerbes. He that ſtoppeth hys eare at the cryenge of the pooze, ſhall alſo crye, and not be herde. Furthermoze the prophete ſayeth: Foz thys ſhall euery godly perſon make hys prayer vnto the in due ſeaſon, but in the greate water floudes they ſhall not come nyghe hym. So good people ye ſe by thys parable, that after thys lyfe we ſhall come ſhoꝛte to make interceſſion eyther foz our ſelues oz foz others. Foz the ſoule of thys rych glutto here eſpyenge he could nothing preuayle foz hymſelfe began to intreate foz hys fyue bzethzen, and deſyzed that Lazarus might be ſent to hys fathers houſe foz to warne them, leſte they alſo come into that place of tourmēt. But what was anſwered vnto hym agayne? They haue Moſes and the prophetes, let them heare them, as who ſhulde ſaye, they haue gods woꝛde amonges them, whyche teacheth them how to eſchue euerlaſtynge punyſhmentes, and how to be ſaued, yf they wol not regard it, there is no recouery in them. Undoubtedly thys anſwere teacheth vs two thynges. Fyꝛſt, that ỹ wyll of God ought not to be learned of the dead, as Moſes alſo foꝛbyddeth in Deuteronomye, ſayenge: Let noman ſeꝛch the trouth of the deade, foꝛ God abhoꝛreth it. And ſurely not wythout cauſe, foꝛ he that enſeꝛcheth

Iaco. ii.

Pſ. xxxij

Deut. xviij

ſercheth the trouth of deade men, ſheweth hymſelfe not contented wyth gods wozde, whych is a ſynne a gaynſt the ſeconde commaundement. Alſo to ſerche the trouth of deade men, is to put other meanes thā pzeachers, by whome God wol haue hys wozd knowen and ſpzed abzode. Thys thynge doth the exemple of Saule teach vs, whych after he was caſte vp of the Lozde and vtterly wycked in his harte, by the helpe of a wytche rayſed vp the pzophete Samuell from death, that is to wyt, a certayne perſon reſemblynge Samuel in doyce and vyſage.

i.Reg. xxviij

Secondly, thys anſwere of Abzaham teacheth vs, that beſyde the wozde wzytten, none other is to be loked foz oz to be herde, though an angell ſhulde come from heauen, oz a gooſt ryſe frō death to lyfe. Wherfoze good chriſten bzethzen and ſyſters, I exhozte in the Lozdes name you that be rych, to make your ſelues frendes of your wicked Mammon, that is to ſaye, of your wozldly goodes that when ye dye, they may receyue you into euerlaſtyng tabernacles, leſt ye be ſerued as thys ryche mā was. And agayne I exhozte you that be pooze to haue ſure faith in the Lozde and pacience in your aduerſitie and pouertie And doubt ye not, but at your departure out of this tranſitozy wozlde, accozdynge to the example of this pooze Lazarus, ye ſhalbe caryed by angels into the boſome of Abzaham, that is to ſay, into euerlaſtyng lyfe, in whych after the exemple of the father Abzaham, who is the father of al beleuynge chyldzen, the godly be receyued as into the boſome of the heuēly father. To whom wyth the ſonne and holy gooſt be all honoure and glozye. Amen.

Luc.xvi

abrahās boſome

The

The Epiſtle on the .ij. ſondaye after trinitie.

The.i.epiſtle of Iho n the.iij.chapter.

Thargument

☞ Of the ſyngular loue of God towardes vs, and howe we ought agayne to loue one another

Marualye not my brethren thoughe the worlde hate you. We know, that we are tranſlated frō death vnto lyfe, bycauſe we loue the brethren. He that loueth not hys brother, abydeth in death. Who ſo euer hateth hys brother, is a manſleer. And ye knowe, that no manſleer hath eternall lyfe abydynge in hym. Hereby perceyue we loue: bycauſe he gaue hys lyfe for vs: and we ought to gyue our lyues for the brethren. But who ſo hath thys worldes good and ſeeth hys brother haue nede, & ſhutteth vp hys compaſſion from hym: how dwelleth the loue of God in hym? My babes let vs not loue in worde, neyther in tonge: but in dede and in veritie.

For aſmuch as (deare brethren and ſyſters) euen from the begynnynge of the worlde it hath bene leuc, as the exemple of Abel wytneſſeth, that the godly haue ſuffred perſecution, trouble, and vexation of the vngodly and wycked perſons: therfore the holy Apoſtle of God ſayne Iohn doth here exhorte vs to pacience in perſecution and in aduerſitie, and that we ſhulde not be falſe harted and diſcouraged bycauſe we ſe we be euell and vnworthely handeled & intreated of the wycked worlde. And it is not without cauſe that ſayne Iohn moueth vs to pacience,

foꝛ of truth it is a ryght harde thynge a mā to ſtāde faſt in trouble and not to deſpayꝛe, oꝛ at leſte waye not to doubte of the trouth of gods woꝛd foꝛ al that he ſeeth ſo many euell and vnhappy chaunces vnto hym on euery ſyde. And beſydes that he exhoꝛteth vs in thys place vnto pacience, he alſo therwythall comfoꝛteth al that be vexed & troubled foꝛ trouthes ſake wyth the greate benefyte and pꝛofyte whyche they haue taken thꝛough gods woꝛde, that is to wyt that they be tranſlated frō death to lyfe, and be now made the beloued ſonnes of God, to whych commodities and pꝛofytes al the perſecutions in the woꝛld be not able to be compared.

Maruayle not (ſayeth S. Jhon) though the worlde hate you. We knowe that we are tranſlated frome death vnto lyfe, bycauſe we loue our brethren.

O what an vnſpeakable ſolace and comfoꝛte is this (my frendes) vnto vs to know that we now lyue vnto God warde, albeit befoꝛe the woꝛlde we be daylye moꝛtifyed and euen kylled none otherwiſe thā ſheepe that go to the ſlaughter. And agayne on the contrary parte what a fearful & hoꝛrible thynge is it ẏ the wycked perſons whych purſue the godly be dead to god warde? We be than tranſlated frō death to lyfe Wherfoꝛe? Bycauſe ſayeth Jhon we loue oure bꝛethꝛen. Surely my frendes, the louynge of our bꝛethꝛen is an open declaracion & token to the woꝛlde, that we be the chyldꝛen of God. Foꝛ he that ſayeth he hath faythe and loue towardes God, and yet loueth not hys neyghbour maketh a ſtarke lye. Foꝛ a good tree, muſt nedes bꝛynge foꝛth good frute. He then that loueth not hys bꝛother abydeth in death,

that

that is to saye, he is not yet ryssen from death to lyfe wyth Christ vnto a new lyfe. Yea saynt Jhon goeth forther and sayeth: Rom.vi

Who so euer hateth hys brother is a manslayer. The law is spirituall

Surely my frendes the lawe is spirituall, and requyreth also the inwarde affections as Jhon doth here testifye. For not only he that kylleth by layeng on of handes and violence vpon hys brother is in daunger to the law of murther, but also he that pursueth hys neyghbour wyth hatred. So though that he be not a murtherer and mãsleer in outward dede, yet in harte he is. But no mansleer hath eternal lyfe abydynge in hym. For loke wyth what measure we meate to other, wyth the same shall it be measured agayne to vs. Mat.vij

Now in the doctrine and teachynge of charitie ye shal vnderstande, that it is the maner of thapostles euer to bryngc vs to the exemple of Christ, whereby to frame our lyfe, lest we should inuent and deuise of our owne heades newe formes & fashions of louing our brethren. S. Jhon therfore doth here preuente vs and setteth forth Christ for an exemple to be folowed of vs, whych loued vs hys brethren not after a lyght and base sorte, but euen wyth the perill of his owne lyfe. He wol haue vs than in lyke wyse to loue our brethren not lyghtly, but so vehemently ẏ when nede requyreth, we shulde not stycke to venture our goodes yea & our lyfe also for theyr sauetie & welth. The loue of god toward vs

By thys we knowe charitie, that is to saye, the loue of Christ towardes vs and what our loue and charitie ought to be, in asmuche as he gaue his soule or lyfe for vs. O what excedynge and vehemente loue

was thys of Christ. And shall we then shewe our selues churlysh and vnkynde agayne to hym and not to expresse our loue towardes him vpon our brethrē accordynge to hys commaūdement? For that whych is done to them he counteth it done to hym selfe.

Who so euer then hath thys worldes good and seeth hys brother haue nede, and shutteth vp his cōpassion from hym, how dwelleth the loue of god in hym? As who shulde saye, yf we be not beneficiall and good to our nedy and poore neyghbour, it is a sure token that we loue not God and consequently that he neyther loueth vs. And in contrary wyse, yf we be beneficiall and good to oure neyghboure for gods sake it is a ryght sure sygne and declaracion of our fayth towardes God and that god loueth vs. Wherfore (deare brethren) let vs be mercyfull accordynge to the exemple of the heauenly father as Christ monysheth vs Luc. vi. And let vs not (as Jhon sayeth here) loue in worde, neyther yet in tonge, but in
i. tim. i dede and in trouth, and as sayut Paule sayeth, of a pure harte and of a good conscience, and of faith vnfayned. Whych thynge he calleth the ende of the cōmaundement. These be the worthy frutes of fayth.
These frutes yf we bringe forth we declare our sel-
psal. i ues to be good trees plāted by the ryuer syde whych bryngeth forth frute in due season, we declare oure selues to be of the nombre of them whych S. Jhon here speaketh of, that be translated from death to lyfe euerlastynge. Where we shall lyue eternally wyth the father, sonne, and holy goost. To whome be all glorye.

A M E N.

The

The goſpell on .ij. ſondaye after Trinitie.

The.xiiij.chapter of Luke.

Thargument.

☞ Chriſte in thys parable declareth that he is not apte to the kyngdome of heauen whych wyl ones laye hys hande to the plough & loke backe to hys affections.

IEſus put forth a ſimilitude to hys diſciples, ſayenge: A certayne man ordeyned a great ſupper, and bad many, and ſente hys ſeruaunt at ſupper tyme, to ſaye to them that were bydden, come: for al thynges are now ready. And they all atonce began to make excuſe. The fyrſt ſayd vnto hym: I haue bought a farme, and I muſt nedes go & ſe it, I pray the haue me excuſed. And another ſayd: I haue bought fyue yooke of oxen, & I go to proue them I praye the haue me excuſed. And another ſayde: I haue maryed a wyfe, and therfore I can not come. And the ſeruaunt retourned and brought hys may ſter worde agayne therof. Then was the good man of the houſe diſpleaſed, and ſayd to hys ſeruaunt: Go out quyckely into the ſtretes and quarters of the cytie and bryng in hyther the poore, and the feble, and the halt, and the blynde. And the ſeruaunt ſayd: Lorde it is done as thou haſt commaunded, and yet there is rowme. And the Lorde ſayd to the ſeruaunt: Go out vnto the hye wayes and hedges, and compell them to come in, that my houſe may be fylled. For I ſaye vnto you, that none of thoſe

men whych were bydden, ſhall taſt of my ſupper.

OUr Sauiour Chriſt (good chriſten people) conſyderynge the vanitie of mens myndes in the worlde: whych for the mooſt parte are wonte rather to talke of God, of hys word, and of the bleſſed ſtate of the lyfe to come: thā erneſtly to appoint theyr myndes to remoue out of theyr lyfes ſuch impedimētes as myght hynder them from God and hys worde & ſhutte them out in cōcluſion from the kyngdome of heauen, declareth in thys goſpell as in a proper parable the great foly of ſuche as ſo content themſelfe wyth wordes only and vayne prayſes, and conſyder no further to temper theyr lyues in ſuche wyſe that an other daye they maye enioye in dede the euerlaſtynge lyfe in the kyngdome of heauen wherin they confeſſe ſo muche blyſſe & felicitie to be: as one ther was whych was ſyttynge at the table wyth Chriſte hearynge hym talke of the reſurrection of the iuſte, ſayd vnto hym: Blyſſed is he whych eateth breade in the kyngdome of God. Chriſt takynge occaſion of hys wordes taught both hym and all other in hym, that many ther were whych could cōfeſſe wyth theyr mouth ſuch to be happy ẏ ſhulde be receyued there, but yet in the courſe of theyr lyues ſemed not much deſyrous to be partakers of that blyſſe, howe greate ſo euer it be & how freely ſo euer it be offred: or howe kyndly ſo euer they be called ther to, whoſe vnkyndnes, and forgetfulnes of theyr owne welth and commoditie he reſembled and lykened to ſuch geſtes as were gently & louyngly called to a rych feaſte wel & aboundauntly prepared in all thynges, and yet refuſed to come: haynge very vayne excuſes for them ſelues

ſelues, whoſe vnkynde behauiour was repoꝛted to the feaſtmaker & moued hym to diſpleaſure & to renounce them foꝛ theyꝛ vnwoꝛthynes & to take other to ſyt at hys feaſt. Whyche although they were but of pooꝛe eſtimation, yet bycauſe they were ready wᵗ great thankes to receyue the lyberalitie of the feaſte maker ſo gently offred wythout theyꝛ deſeruynge, they were admytted to ſytte at hys owne table wyth hymſelfe & had the fruition of thoſe delicates, which the other that were fyrſt called refuſed & deſpyſed. Here is mater(my frendes)foꝛ vs that be Gentyles to conſyder wyth great thankes to almyghty God, that where as the people of the Jues were fyrſt called by the ſeruauntes and meſſangers of hys woꝛd, to the great ſupper of the lope of heauen, and they refuſed to come: that then it pleaſed the father of al mercy to ſende hys ſeruauntes to call vs to his ſaid feaſt, whych of al people were mooſt vnwoꝛthy, and furdeſt from hym, in ſomuch as we were wyde of all truth and lyght, ſyttynge in mooſt blynde darkenes of errour and ydolatrye, wanderynge in the bye pathes and croked wayes of our owne luſtes and ymaginations, ſo pooꝛe and boyde of all grace that in ſtede of the true God we honoured moꝛtal men and bꝛute beaſtes as our God. Thus pꝛouoked we hym fyrſt, theſe were our merytes and deſeruynges vnto hym: And yet pleaſed it hym to ſende hys ſeruauntes to pꝛeach vs hys goſpell and by the violence of ſo great gentylnes offered vs and earneſt callynge on vs by hys Apoſtles, we were bꝛought into his holy houſe & church of hys electe: and there plenteouſly were ſet befoꝛe vs to receyue frely ꝑ innumerable graces

graces & benefytes contemed and promyſed in the
worde of the goſpell: ſo that now Chriſt wyth al his
ryghtuouſnes, wyth all hys iuſtice and holynes is
freely gyuen vs to our welth and commoditie yf we
wyll applye our ſelues by fayth and charitie to oure
callynge. Yf we ſe the want of ryghtuoulnes in our
ſelfe & be anhongred therfore, let vs ſue vnto Chriſt
and he ſhall replenyſh vs therwyth. Yf we be ſũge
wyth ſynne, and wolde be delyuered from the dan-
ger therof: in Chriſte ſhall we fynde clere remyſſion
and ſhalbe quyte diſcharged. Yf we wante ſtrength
to fyght agaynſt our inuiſible enemyes, the worlde,
the fleſhe, and the deuell, in Chriſtes power and aſ-
ſyſtence ſhall we no fayle haue the victory and ouer
come them all. Yf we deſyre to be delyuered of thys
tranſytory world and to be preſent wyth God to ſyt
at hys table, let vs a whyle tary in hope vntyll the
Lorde call vs and we ſhall not doubt but be caryed
thyther wyth his holy angels, wyth hym to dwel for
euer. He hath not prepared thys ſupper of euerla-
ſtynge lyfe of hys fre mercy onely but hath alſo as
freely prepared all neceſſarye helpes and meanes for
vs to vſe to the better attaynynge of thys ſupper.
Onely let vs be ware by the exemples of the Jues
that we be not vnkynde to ſo mercyfull a callynge
leſte we be refuſed as they were. We be not more in
gods fauour than they were. They were gods elect
people, we were not ſo. They were ỹ chyldren of the
houſe, we were forayners and ſtraungers and none
of the houſeholde. They were the natural braũches,
we are but grafted in theyr ſtockes and receyued in
theyr rowmes. We ought to feare the more, that we

ſhall

ſhall not be ſpared, yf we ſl, ewe vnkyndnes as they dyd. Ye haue herd what were the letters, wherby the Iewes were drawen abacke from theyr ſaluation: One had bought a farme and was ſo holly bente to improue and enlarge that, to beare rule and raygne in the worlde, that he hadde no leaſure nor ſpace to gyue eare to the feaſtmakers callynge, and to come to hys ſupper. An other was ſo buſely ſet about hys oxen and other poſſeſſion, couetouſly gatherynge lucre and gaynes, to enryche hymſelfe, that he choſe rather to loſe the commoditie of that delicate ſupper then to loſe hys gaynes. An other excuſed hymſelfe that he had maryed a wyfe, and therfore anſwered he that he coulde not come. He deſyred not to be excuſed, as the other two dyd, but ſayde flatlye that he coulde not come, ſo harde it is for hym to come to Chriſt, whych hath hys harte ſet vpō ẏ flateryng vanities and pleaſures of the worlde. Let vs take hede my frendes that we be not ſo ouercome of theſe euel affections before reherſed, that we folowe not them and refuſe to come to the ſupper of euerlaſtyng lyfe wherevnto we be called. Let vs call to mynde what Lu.xiiij
our ſauiour Chriſte ſayeth, excepte we renounce all that we poſſeſſe, we cā not be hys diſciples. It is not euell to haue rule and dominion in the worlde: but ſo to ſet our hartes vpon our dignities and preeminence, that we ſhal for the ſauegard of them forſake the truth, and peruerte iuſtice: that is abhominable before God. So to enſue honoure and worſhyp, that we ſhall labour by falſhode and ſedition, by ſecrete conſpiracye to gette it, that is abominable before God, and wylbe ſurely reuenged: for God euer ha- i.pet.v

teth the proude in harte, he ſetteth hymſelfe a parte
Pſalm. xxxvi. agaynſt them, euer to depoſe ſuch. Though (ſayeth Dauid) the vngodlye ſhyne hymſelfe neuer ſo hye yet I ſawe hym whan he was exalted aboue the Cedre trees, brought downe agayne to the grounde: I ſought hys rowme and place, but he was waſted and banyſhed awaye lyke the ſmoke: Kepe therfore (byddeth Dauid) innocency and beholde equitie: for the godly man hath euer permanent iſſue. It is not euell to haue ryches and poſſeſſiõs: to vſe the courſe of lawfull occuppenge, but ſo to enſue our gaynes that we ſhall not ſpare by ryght or wronge to gette them, ẽ is wyckednes before God. So to poſſeſſe ryches that vnmercyfully we ſhall kepe them and not relieue the poore with our ſuperfluitties, as Chriſt cõ
Math. xxv. maundeth vs to be ſtewardes of hys goodes cõmpted in our truſt, that is the thynge which prouoketh hym to diſpleaſure to pronoũce that it is very harde
mat. xix for a rych man to entre in the kyngdome of heauen: more eaſy for a camell to go thorowe a nedles eye.
i. tim. vi Of all myſchyefe is couetyſe the roote and foũtayne ſayeth S. Paule, & ſayeth that they whych deſyre to be rych fall into temptacion and ſnare of the deuell and to dyuerſe luſtes hurtfull and foolyſhe, whyche drowne men in death and deſtruction. It is that affection ſayeth ſaynte Paule whyche make the ſuers therof to erre frõ theyr fayth: They can neuer haue leaſure to wayte vpon Chriſt and his worde that ſo lowe thys affection: ſaye, and cal Chriſt what ye wyl they haue no luſt nor deſyre to come vnto hym. And the reaſon of thys thynge he openeth in an other
ij. co. iiij place where he ſayeth, that the Goſpell is not receyued

ued of theſe worldlye men bycauſe the God of thys worlde hath blynded theyr vnderſtandynge leſte the lyght of the goſpel ſhuld ſhyne & appeare vnto thē. As theſe.ii.cuell affections I meane the deſyre of dominion and authoritie, and the inſaciable deſyre of ryches be greate impedumentes and lettes that hynder many a man from ſaluation: ſo is the affection to pleaſures of thys worlde as great a let,in whome it raygneth,to cauſe them ſet lytel by the callynge of God to thys great feaſt of the glorye to come.
This affection is ſo ſubtle,that where the other two can not alter and occuppe the mynde of many men, yet of thys they be ouercome. A beaſtly affection to be led wyth the volupties of thys worlde,and therfore Chriſt compareth them to ſwyne walowynge in the myer of beaſtly and carnal lyfe, and wolde haue no perles caſt before them, for they can none otherwyſe do but trede them vnder foote & deſpyſe them. Let vs therfore good people take good aduiſement, let vs conſyder of what gentlenes and mercy we be called. Let vs conſyder whereto we be called,not to payne and myſery,but to feaſtynge and banketting in the kyngdome of heauen. We prouoked not God to call vs by our merytes which were nothynge but blyndnes and Idolatry,but he of hys mercy preuented vs,only to haue ꝑ prayſe of our ſaluacion which wyl come at hys calling. Let vs cōſider how great a zele God beareth to our helth whych ſemeth to be an erye whan we refuſe to come at hys callynge, & not only calleth vs and leaueth vs there,but hath prouided all thynges to helpe vs to come thyther wher vnto we be called,hys worde we haue,hys ſacramē-

tes,and hys holy ſpirite wozkynge in our hartes we haue,to be pzeſent wyth vs, to ſtrengthē vs to come. Yf we come we be ſaued and ſhalbe bleſſed foz euer,if we com not but make our excuſes, we deceiue our ſelues,and foz the loue of vayne and tranſytozy delytes and pleaſures loſe the lyfe euerlaſtynge. And what ſhall it auayle to wynne all the wozlde & loſe our ſoules Yf we refuſe to come to thys feaſt,let vs not loke to be bydden to any other:foz it is ꝑ laſt feaſt and none other to be loked foz after. No better meſſanger could he ſende to vs to moue vs to come to thys feaſt than hys owne welbeloued ſonne.God graunt vs all grace ſo to heare the callynge of almyghtye God to thys hys mercyfull feaſte,that we may be redy to come vnto hym in thys lyfe by grace and in the lyfe to come to be at the feaſte wyth hym in hys heauenly kyngdome in glozye. To whome wyth the ſonne, and the holy gooſt be euermoze honoure and pzayſe wozlde wythout ende. Amen.

The Epiſtle on the.iij.ſondaye after Trinitie.

The.i.epiſtle of Peter the.v.Chapter.

Thargument

☞An exhoztacion to humilitie.

BRethren, ſubmyt your ſelues therfore vnder the myghtye hande of God, that he maye exalte you whan the tyme is come. Caſt all your care vpō him:for he careth for you. Be ſober & watch, for your aduerſary the deuell as a roarynge Lyon walketh about,ſekynge whome he maye deuoure:

whome

whom reſyſt ſtedfaſt in the fayth, knowynge, that the ſame afflictions are apoynted vnto youre brethren, that are in the worlde. But the God of all grace whych hath called vs vnto hys eternall glory by Chriſt Ieſus, ſhall hys owne ſelfe (after that ye haue ſuffred a lytell affliccion) make you perfyt ſetle, ſtrength, and ſtablyſh you. To him be glorye and dominion for euer and euer. Amen.

THys epiſtle (good people) is a ryght comfortable leſſon, exhortynge vs to lowlynes and modeſtye by the hope of euerlaſtynge rewardes whych remayne vnto vs. Fyrſt therfore ſaynt Peter byddeth vs here to be humbled vnder the myghty hãde of god. But what calleth the ſcripture to be hũbled? Surely to be humbled ſygnifyeth in holy ſcripture to be throwen downe, to be depreſſed, and vtterly to be brought to nought, ſo that diſpayryng of al mãs helpe, we perceyue both that we be nothynge & that we can do nothyng, vpon whych humilitie alſo a certayne outwarde ſobernes and mekenes foloweth towardes the worlde. They that in thys wyſe beynge humbled, do caſt the hole truſt and affiaũce of theyr harte vpon God ſhall at length no doubt be promoted and auaunced vp on hygh. Let vs then my frendes be humbled, let vs ſubmytte oure ſelues vnder the myghty hãde of God, that is to ſay let vs know, that whyle we ſubmytte oure ſelues one to another, we exhibite and do thys office of obediẽce not to mẽ, but to God hymſelfe. And aſſuredly thys oughte to be a ryght ſyngular comforte vnto vs, yf we knowe that we by our obedience do pleaſe not mẽ only, but

What is to be hũbled.

also God hymselfe. But ye woll obiecte agaynst me. Who wolde not wysh to be obedient vnto God? Ye saye well, but we worshyp God wyth thoffice and seruice of obedience, whan we honoure our neyghbour wyth obedience, whom god commaundeth to be honoured. Let vs then my frendes be meke and hũble aswell in weale as in wo, and let vs euermoze haue in remembzaunce the myghty hande of God, where wyth we knowe that we shall ones be delyuered, yea and also be exalted. But when? surely in due tyme, not whan it semeth good to vs, but whan God shall se it mooste conuenient foz vs. And let vs cast all our care vpon hym, let vs (I saye) commende and commytte our cause to God, whych shall fyght and care foz vs.

Seconde, foz asmuch as the deuel hateth nothynge worse then mutuall obedience and subiection in the congregacion: ☞ Saynt Peter also in thys epistle monysheth vs that we shulde be sobze & watch, lest ỹ deuell disturbe our concozde, and whyle we be aslepe sowe and sowe tares accozdynge to the parable of Chzist in the.xiij.chapter of Matheu. Let vs thã be sober aswel in our doctrine, as in our outwarde cõuersation and maners of lyfe. Let vs be vigilant & pzudent in all our doynges and pzocedynges. And why? Foz our aduersary (I say not ỹ worldes aduersary but ỹ aduersary of thẽ which folow godlynes,) I meane the deuell busely wythout ceasynge walketh about lyke a roarynge Lyon on euery syde, to what ende? to deuoure and vtterly to destroye vs.

Tanq̃ leo rugiens.

Surely (good people our moztall enemye the deuell is euer lyenge in wayte not agaynst the worlde but agaynst

agaynst such as renounce the worlde & folow Christ I meane such as be tyght christian me and women to thintent he myghte chase and dryue them awaye from the confession of the Gospel vnto foule and vncleane lustes, whome onles we resyst wyth fayth, sobrienes, watchyng, and warenes, he wol surely haue the vpper hande of vs, and cast vs downe hedlong. How then shall we chase awaye the deuel wyth out warde and carnall thynges? No truly, but with sted fast fayth, whych commeth from the harte cleauyng fast to Christ the Lorde and conquerour of Satan our enemye, knowynge this, that the same afflictiõs be appoynted to ỹ hole christen brotherhod throughout the worlde. Wherfore we ought not to thynke that we only be tempted and troubled, but we suffer it in cõmune wyth so many as are earnest beleuers of Christes holy worde.

Fynally we be here cõforted agaynst the crosse and temptacions and be put in mynde by sayut Peter, ỹ the God of all grace whych hath called vs to hys eternal glorye by Christ our Lorde, woll at last delyuer vs, and not suffer vs to be tempted aboue oure powers, and where he suffreth vs to be tempted, yet he wyll make perfyte our temptacions and wyl confirme, strengthen, and stablysh vs in them, lest we perysh or take a fal and so be vtterly vainquyshed of our enemy and be confounded. To hym be glorye, prayse, & dominion worlde wythout ende. Amen.

The

The Goſpell on the .iiij. ſondaye after Trinitie.

The.xv.chapter of Luke.

Thargument.

☞ The parable of the hundred ſhepe and of the grote.

THen reſorted vnto hym all the publicanes & ſynners, for to heare hym. And the phariſees and ſcribes murmured, ſayenge: He receyueth ſynners, and eateth wyth them. But he put forth thys parable vnto them, ſayenge: What man of you hauynge an hundred ſhepe (yf he loſe one of them) doth not leaue nynty and nyne in the wyldernes, & go after that whych is loſt, vntyll he fynde it? And whan he hath founde it, he layeth it on his ſhulders wyth ioye. And aſſone as he cōmeth home, he calleth together hys louers and neyghbours, ſayenge vnto them: Reioyſe wyth me for I haue foūde my ſhepe, whych was loſt. I ſaye vnto you, that lykewyſe ioye ſhalbe in heauen ouer one ſynner that repenteth, more than ouer nyntye and nyne iuſt perſons, whych nede no repentaunce. Eyther what woman hauynge ten grotes, yf ſhe loſe one doth not ſhe lyght a candell, and ſwepe the houſe, and ſeke diligently tyl ſhe fynde it? And whan ſhe hath founde it, ſhe calleth her louers and her neghbours together, ſayenge: Reioyce wyth me, for I haue founde the grote whych I had loſt. Lykewiſe I ſay vnto you, ſhall there be ioye in the preſence of the angels of god, ouer one ſynner that repenteth.

In

IN thys Gospell (deare brethren) is set before our eyen the notable exemple of the louyng kyndnes and mercy of Christ towardes vs wretched synners and lost shepe, vnto whome only thys gospell is prepouned for a synguler comforte. For the pharisees & scribes whych be blynded with theyr owne proper iustice, be not only no partakers of thys moost comfortable Gospell, but more ouer they vtterly vnderstād it not. Yea whan they se that Christe bestoweth hys Gospell vpon synners, they grudge therat, & muse that they shulde haue such fauour and grace at hys handes.

The publicanes then, that is to saye, customers, tribute gatherers, or baylyfes, whych amonges the Jues and namely amōges the religiouse pharisees were counted vnholy persons, and the other notorious and open synners resorted to Christe, to heare hym. They had herde much of hym, and what wonders and myracles he had shewed amonges the people, and namely they had herde of hys comfortable doctrine. Wherfore they come now, knowyng them selues synners, and therfore not quyet in theyr cōscience, to seke rest to theyr soules, and to heare Christ, whome forthwyth he louyngly receyueth, and lyke a tender and a good phisician goeth about to laye his medecine and salue to theyr diseases. All hys pacient hearers and humble suters he healeth, not onely in body, but also in soule. But the moost holy and religious pharisees and famouse doctours of the law and scribes are nothynge content herewith, they murmoure, they grudge, they snouffe at hym, and what saye they? Lo thys felowe, whyche is reported to be Publicanes.

the ſonne of God and whych maketh himſelfe ſo per
fyte and holy a perſone receyueth ſynful perſons in
to hys company, and eateth & drynketh wyth them.
But he put forth this parable vnto them. &c. Good
people ye ſhal vnderſtande, that our mayſter Chriſt
bycauſe he wolde not gyue a iuſt cauſe of offenſe to
the phariſees & ſcribes, ſtudyeth to heale them wyth
two feate parables, by whych he teacheth, that not
without cauſe, he receiueth ſynners and eateth with
them. Yea he declareth, that hys office requyreth to
preache glad tydynges to the pooze, not to breake a
brouſed rede, noz to quenche the ſmokynge flaxe, as
Eſa.xl. Eſay had prophecyed of hym. Moreouer that hys
offyce and feate was to feede hys flocke lyke a ſhepe
herde, to gather together the lambes with hys arme
Ezechi. to releue them in hys boſome, alſo ſuch as be loſt to
xxxiiii. ſeke vp, ſuch as go aſtraye to bryngе agayne, ſuche
as be wounded to bynde vp, ſuche as be weake to
make ſtronge, and ſo forth. Al theſe offyces of Chriſt
be euery where recorded in ſcripture, and he doth ex=
preſſe them here in the parables inſuynge, to thintēt
he wolde ſhewe that he doth not amyſſe in that he re
ceyueth ſynners and taketh meate wyth them. In
dede Chriſt myght haue made anſwere to the phari
ſees and ſcribes wythout parables euen wyth open
textes out of the prophetes concernynge hys offices
But thys he doth not, that hearynge they ſhuld not
heare, and ſeynge they ſhuld not ſe, but at laſt ſhuld
peryſhe by the iuſt iudgement of God. And in theſe
parables lyeth hyd the ryght dradfull iudgement of
God agaynſt theſe proude religious and holy pha=
riſees, that woll euermoze iuſtifye themſelues which

ſhalbe

ſhalbe reiected and ſhaken of wyth theyr iuſticies, where as the penitent and lowly ſynners ſhalbe receyued. What man of you, (ſayth Chriſte) whyche yf he haue an hundred ſhepe and fortune to loſe one of them wyll not forthwyth leaue the fourefcore & nyntene in wyldernelſe, and go after that whych is loſt vntyll he fynde it? And whan he hath founde it, for ioye he layeth it on hys ſhulders, and he cõmeth not ſo ſone home, but he calleth together hys frendes & hys neyghbours and deſyreth them to reioyſe wyth hym for the fyndynge agayne of hys loſt ſhepe. So ſayeth Chriſt, ioye ſhalbe in heauen ouer one ſynner that repenteth more then ouer foure ſcore and .xix. perſons whych nede no repentaunce. My frendes what meaneth thys parable? who is thys ſheperd or ſhepemayſter? Surely it is our mayſter Chriſt, he feedeth hys ſhepe, he teacheth all men in the wylſome & deſerte worlde, of theſe ſhepe, one ſtrayth abrode and is loſt, the other in theyr owne conceytes and iudgement erre not but be ſtyll in the ryght waye and therfore they nede not to be ſought and to be redemed. And truly (good people) the nomber is very ſmal of them þ̃ ſhalbe ſaued, for the reſt of the people thinke themſelues iuſt and ryghtuous perſons by the merytes of theyr owne workes. The ſhepe that goeth a ſtraye ſygnifyeth them whych know themſelues ſynners, theſe doth Chriſt ſeke vp, yea he came for theſe mens ſakes that he myght redeme them. Here then ye ſe the fynall cauſe and vſe of Chriſt. The ſonne of man came to ſeke and ſaue that was loſt, he came into thys worlde to ſaue ſynners. So then there be .ij. ſortes of iuſt or ryghtuous perſons in the worlde.

The declaracio of the parable

Eſa. xlij

He that knowlegeth his ſynnes & vnwoꝛthines, and beleueth on hym that iuſtifyeth the wycked, is iuſte by fayth, and he is the true iuſt and good perſon.

Iuſtice phariſai call.

The other is he that woll be iuſtifyed & made good by the woꝛkes of the lawe, thys iuſtice is called the phariſaicall iuſtice. Of thys iuſtice Chriſt ſpeaketh thus. Onles your ryghteouſnes paſſe the ryghteouſnes of the ſcribes and phariſees, ye ſhall not entre into the kyngdome of God. And in the .xvi. chapter of Luke he ſayeth. Ye be they which iuſtify your ſelues beſoꝛe men, but God knoweth your hartes.

Math. v

The ſeconde parable of the woman whych had loſt a grote, and after much ſekynge, founde it agayne, meaneth the ſame thynge, that ỹ other parable doth ☞ In dede the woman is a weake veſſell. So Chriſte applyeth hymſelfe to the weake and vnperfyte perſons. The woman lyghteth a candell, ſwepeth her houſe, ſeketh diligently her coigne that ſhe hath loſt ſhe neuer ceaſeth tyl ſhe hath foũde it agayne. Euen ſo carefull and deſpꝛous is our Sauiour Chriſte to ☞ call ſynners to repentaunce. Now yf ye woll knowe the cauſe of oure ſaluation, ye ſhall vnderſtande, that it is not our owne woꝛke noꝛ our owne meryte and deſeruynge, but bycauſe Chriſt our ſhepeherde ſeketh vs, yea we ſhulde vtterly peryſh ſtrayenge in the wyldernes, yf Chriſt our herdimã ſought vs not vp. But how doth he ſeke vs? Truly by hys woꝛde, whyche beynge pꝛeached vnto vs repꝛoueth vs of our wandꝛynge and ſtrayenge abꝛode, whyche knowen, we be bꝛought agayne by Chriſte our paſtoure and ſhepeherde to the flocke, that is to wyte, we be made the true members of the true church. And af-

ter

ter we be ones reduced and brought home agayne to the flocke, we be not set in a felde alone by our selues, where we alone shall fede, but togyther wyth ꝯ rest of the flocke and vnder our shepeherde we seke all one and the same fode and do the same that the rest of the shepe do. Finally forasmuch as Christ sayeth, that the angels in heauen do ioye vpon such as repent, we be here taught ꝯ repentaunce is a worke very acceptable and pleasynge to God.

Wherfore my frendes let vs not be lykened to these religiouse proude and presumptuouse Pharisees & scribes whych murmured and grudged at the tender harte and kyndnes of our Sauiour Christ, & which iustifyed themselues, despysynge all other in comparison of them, bycause of theyr owne traditions and obseruaunces & therfore thoughte they had no nede of Christ. But let vs humbly and thankfully at the preachynge of Christes holy worde (whyche it hathe pleased hym now in these last dayes to disclose and open agayne vnto vs) repent ourselfes of our wandrynge out of the ryght waye. And thā doubtles the angels in heauen shall haue more ioye ouer vs, thā ouer all those which were counted mooste holy & perfyte persons in the syght of the worlde. Whych angels also at oure departure out of thys vale of mysery shal cary vp our soules into heuen, where we shall haue the mooste ful fruition of all ioye wyth Christe our Lorde. To whome wyth the father and holy goost be all glorye. Amen.

ſons to pacience and ſufferaũce: and comforteth vs wyth the great ioye and glorye that ſhal be declared vnto vs in the worlde to come. He affirmeth vnto vs that what ſo euer we can ſuffer in thys worlde is but ſhorte and tranſytory: but the ioye that we ſhall receyue is durable and euerlastynge. Howe great ſo euer the payne be of oure aduerſitie that we ſuffer here, I thynke it nothynge (ſayeth ſaynt Paule) to ỹ glorye that ſhall appeare vnto vs, which is ſo great and infinite that it can not be comprehended of any mans vnderſtandynge. It farre paſſeth the eye of man to ſe thorowe it, or the eare to heare ỹ greatnes therof or the harte of man to vnderſtande the glorye that God hath prepared for them ỹ loue hym, which are content after the exemple of hys welbeloued ſon Chriſt to ſuffer and to beare theyr croſſe wyth good harte and wyll. Let vs therfore behold not ſo much the greſe and deſpyte of perſecution and deſpleaſures of thys worlde, as the bryghtnes and excellency of the glorye that we ſhalbe in, whyche although we ſe it not wyth our corporall eye, yet wyth the eye of our fayth in the myrrour of goddes worde we ſe it much more clerly, and ſhall more ſurely enioye it thã we ſe & enioye thoſe thynges, whyche be vnder oure corporall ſyght. Yf the greatnes of aduerſitie feareth vs, let vs call to mynde that whan we ſuffer innocently, we ſuffer wyth Chriſt and Chriſt wyth vs. Yf we be of the body by true fayth, than maye we be ſure that the heade beareth parte wyth vs and helpeth vs in our aduerſitie. In hys power & aſſiſtence we ſhall ouercome: Of our ſelfe we be to weake, but in hys power ſayeth ſaynt Paule in whom is my cõ

i.cor.ij
Eſa. lxiiij.
phil. iij

forte

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forte

ſoꝛte I can do all thynges. Let noman thynke it im poſſible to beare paciently the loſſe of name, of goo-des, of wyfe and chyldꝛen, to beare the great aſſaul-tes of the deuels temptacions: foꝛ to ouercome the ſtronge & vnruly affections of our coꝛrupte nature, and therbyon in cowardnes to gyue ouer and ſuffer our ſelues to be led vnder theyꝛ captiuitie, nay there is noth yng to harde to be performed of a chꝛiſtian man in whome the ſpirite of God is abydynge.

Ioh.xvi Take good hart ſayeth our Sauiour and captaine Chꝛiſt I haue ouercome the woꝛlde and al theſe foꝛ you. It is not impoſſible foꝛ you to reſiſt & to haue the victoꝛy: foꝛ fayth ſubdueth all thynges and hath the victoꝛy of al thynges that be agaynſt you, foꝛ al Mat.ix. thynges be poſſible to fayth. Thys is the comfoꝛte that a chꝛiſtian man maye haue to conſyder that it is not hys aduerſitie alone whyche he ſuffreth, but Chꝛiſt hys heade and captayne ſuffereth wyth hym. Act. ix. As he ſayd to Saul whā he perſecuted the chꝛiſtian men. Saul Saul, why doeſt thou perſecute me? It 1.teſſ. iij ought to be no ſtraunge thynge to vs to ſuffer. Foꝛ Heb.xij ſayntꝑ Paul ſayeth that we be oꝛdeyned foꝛ thys vſe and purpoſe. In chaſtiſement doth god nurture his chyldꝛen whome he loueth. Yf our lyfe be in chaſtiſe ment and aduerſitie and we lyue in paciēce: we may haue good hope that as we be made lyke to Chꝛiſte in trouble and affliction, ſo ſhall we be lyke to hym in glorye. The waye to pleaſure is by aduerſitie, to welth by infirmitie, to glorye by rebuke and ſhame, to ryches euerlaſtyng, by tranſitoꝛy pouertie. After none other ſoꝛte walked our ſauiour Chꝛiſt in thys Math. x woꝛlde. It were vnmete the diſciple to be aboue the

mayſter. It were not mete the ſouldioure to be moze delicatly handled than hys captayne. Who can re- Ro.viij.
quyze of God to be ſpared frō hys croſſe, where god ſpared not hys owne deare and welbeloued ſonne Chriſt? He ſuffred al repzoffes and afflictions & ſuf- Phil.ij.
fered to the death of ꝑ croſſe and yet deſerued it not, why than ſhuld not we that be ſynners content our ſelues to ſuffer, whether God ozdeyneth aduerſitie to fall vpon vs, foz our ſynnes to thintent to purge vs of them, oz whether he wolde haue vs ſuffer foz the tryall of oure fayth, that ſo by oure pacience, we mygbt glozifye hys name and edify our neyghbour by our exemple? Let vs bliſſe our ſelues in the name of the father, of the ſonne, and the holy gooſt, & offer oure ſelues to beare what ſo euer he thynketh mete foz our ſoule. Let vs pzaye that we may haue fayth to ſtande and not be ouercomed of the temtacion of aduerſitie. It is no ſmall cōfozte to vs that we ſuf- fer not alone. Such an vnitie & conſente is there be twene the members of Chriſtes myſticall body, that what one member ſuffreth, all the reſydue fele the 1.co. xij
greſe of the ſame: & beare theyr parte of the burthen Heb.iiij
And yf thys ſemeth not ynough all the creatures of God, ſeme to fele our aduerſitie and to ſuffre wyth vs: and deſyre and tarye foz (in hope) theyr delyue- raunce. They ſeme to vnderſtande, as they be abu- ſed in the wozlde, that ſo alſo be the electe. They ſe themſelues created of God to the vſe and neceſſitie of mā, whom they ſerue wt ryght good wil, & they ſe thēſelfes otherwhyles ſoze abuſed in exceſſe & riot, & therfoze they be greued therwyth. And yet though it be againſt theyr wylles, they are ſtyl ſubiecte foz his ſake that ozdeyned them, and are cōtent foz his plea

ſure to be ſubiecte to mutabilitie and beare pacient-
ly the vanitie of mē in theyr abuſe in hope yet ones
of delyueraunce. They deſyre not to be aboue ẏ dig-
nitie of goddes deare and choſen ſeruauntes, whom
they ſe vnworthely dealte wythal in the worlde, but
beare theyr bondage and captiuitie well in worth, ta
kynge ſuch parte as goddes mooſt worthye creatu-
res do, for they knowe that they ſhal ones be delyue
red, not only from theyr payne and trauayle in chaū
gynge and renewynge themſelues frō tyme to tyme
for mans vſe and commoditie, in perpetuall genera
tion and corruption: but ſhal alſo be delyuered from
the abuſe whych the vngodly holde ⁊ occuppe them
vniuſtly in. Al lybertie and delyueraunce they loke
for in hope, whych they knowe certaynly ſhall than
chaūce to them, whan they ſhal ſe ẏ chyldren of god
deliuered from theyr labours and trauayles and ſet
in theyr glorye of ioyfull reſt. Thys is the delyue-
raunce whych all creatures ſorowe and wayle dayly
for, and are in as feruente deſyre to ſe thys delyue-
raunce, as the woman whyche is in trauayle of hyr
chylde longeth for the delyueraunce therof. In a pa
rable (good frendes) thus ſaynt Paule ſpeaketh vn
to you, to comforte you, that for ſome ſolace of your
payne and aduerſitie, ye haue all ẏ creatures of god
ſuffer with you. Count it not for any vayn inuentiō
fayned of ſaynt Paule, for he ſayd that he knewe it
to be thus in dede, that al creatures do ſuffer parte
wyth goddes electe in theyr troubles. Which thinge
myght we lerne and know alſo yf we woll conſyder
wyth better aduyſement the thynge whych he ſpea-
keth. For conſyder me what doth it ſygnifye to vs:
whan

whan we ſe the wery oxe wayle and pante vnder his
pooke: the hoꝛſe grone vnder hys burthen, and the
pooꝛe lambe bicte whan he is dꝛawen and dꝛyuen to
hys ſlaughter: whā all beaſtes trauayle wyth payne
and doloure to increaſe in theyꝛ kynde, whan al crea
tures are ſubiecte to ſuch continuall alteration, foꝛ-
med and reformed frō one faſhion to another, what
ſygnifyeth it vnto vs but that they be partakers of
ſuch paynes as goddes ſeruaunts be put to?
They ſuffer and reſyſt not, foꝛ ſo they ſe ſuch poꝛcti-
on to fall to the electe of God. And therfoꝛe in hope
of delyueraūce they abyde what ſo euer the vſe and
neceſſitie of man requyꝛeth of them, oꝛ yet what ſoe-
uer abuſe and tyꝛanny mans malyce put them to.
And thus in theyꝛ paynfull trauayle they continue
tyll the daye come whan goddes chyldꝛen ſhalbe de-
lyuered of all theyꝛ myſery, which they lōge foꝛ both
foꝛ the electes ſake and theyꝛ owne alſo. Thys de-
ſyꝛe and carefulnes is not in vnreaſonable creatu-
res only, neyther do they alone ſuffer ſuch vexacion
and abuſe in the woꝛld to be wꝛongfully dealt with:
but we our ſelues (ſayeth ſayut Paule) whych haue
the fyꝛſt frutes of goddes ſpirite, endowed wyth ſun
guler pꝛerogatyues aboue other of goddes houſe-
holde, beynge the heades and teachers of the people
and made of God ꝑ veſſels to receaue and kepe the ij co.iiij
mooſt woꝛthy and excellent treaſure of hys goſpell,
we our ſelfe are in daunger & ſubiecte to manyfolde
aduerſities in the woꝛlde, in ſomuch that we ere as
men dayly in daunger and iudged to death, and are
reputed as ſhepe euermoꝛe ready to the ſlaughter.
We ſe ſo many vnwoꝛthy thynges done in ꝑ woꝛld, Ro.viii.

that we deſyre to be out of the woꝛlde and to be with Chꝛiſt. Such combꝛaunce and greuaũce we fele in thys coꝛruptible body, that we ſygh and daply lõge to be delyuered. We deſyre much to haue thys taber
ij.cor.v. nacle of our bodyes to be chaunged and altered that we maye be endowed wyth our heuenly houſe from aboue. Now (my frendes) theſe thynges well conſy-
Eph.vi dered, let vs take vpõ vs ỹ armure of God, to fyght agaynſt our inuiſible enemyes. Let vs pacyently abyde all griefes and diſpleaſures of thys lyfe, that we maye raygne wyth Chꝛiſt another daye. It is no ſmale hope that we be called to. It is farre paſſynge all the paſſions that we can ſuffer here. And let vs as I ſayd call to mynde, that we ſuffer not alone. Chꝛiſt our heade ſuffereth wyth vs, by whoſe aſſyſtence, we ſhalbe able to ſtande. And ſuche cõmunion and felowſhip is there betwene the mẽbers of Chꝛiſtes body, that what the one ſuffereth, all other ſuffer wyth it. Yea al ỹ creatures of god are partakers wyth vs, and in hope to be delyuered they ſuffer pacyently. No creature ſhulde deſyre to be exempte frõ trouble in thys woꝛlde: ſeynge Chꝛiſt goddes naturall ſonne, was not exempt, ſeynge goddes holy pꝛophetes and apoſtles were not exempt. Let vs thã cõmytte our ſelues into the handes of God, and arme our ſelues wyth pacience, ſo that we maye gloꝛyfye goddes holy name by our well doynge, that an other daye, we maye be taken foꝛ hys well beloued chyldꝛen. To whome be all gloꝛye foꝛ euer and euer.

A M E N.

The

The Goſpell on the .iiij. ſondaye after Trinitie. The. vi. chapter of Luke.

Thargument.

☞ Chriſtian lawes be here deſcribed.

IEſus ſayd vnto hys diſciples. Be ye mercyful, as your father alſo is mercyfull. Iudge not and ye ſhall not be iudged: Condempne not, and ye ſhall not be condemned. Forgyue, and ye ſhalbe forgyuen. Gyue, and it ſhalbe gyuē vnto you: good meaſure and preſſed downe, and ſhaken together and runnynge ouer ſhall men gyue into your boſomes For wyth the ſame meaſure that ye mete wythall, ſhal other mē mete to you again. And he put forth a ſimilitude vnto them. Can the blynde leade the blynde? Do they not both fall into the dycke? The diſciple is not aboue hys mayſter. Euery man ſhall be perfyte, euen as hys mayſter is. Why ſeyſt thou a moate in thy brothers eye, but cōſydereſt not the beame that is in thyne owne eye? Eyther how canneſt thou ſaye to thy brother, Brother, let me pull out the moote that is in thyne eye, when thou ſeeſt not the beame that is in thyne owne eye. Thou ypocrite caſt out the beame out of thine owne eye firſt and then ſhalt thou ſe perfytly, to pul out the moat that is in thy brothers eye.

GOod people our Sauiour Chriſt in thys goſpell ſetteth forth vnto vs certayne chriſtian lawes that is to ſaye certayne offices or duties of charitie and frutes of fayth.

Fyrſt he exhorteth vs be mercyfull and tender of hart

But after what ſorte? As paynyms or publicanes be? No, but euen accordyng to the exemple of our heauenly father. Why, how mercyfull is oure heauenly father vnto vs? Surely he whan we were hys enemyes and had deſerued no kyndnes at hys handes, yet of an excedyng mercy whych he bare to mākynd, vouchesaued to ſende downe hys only begottē ſōne to redeme vs wyth hys mooſt precious bloude. He alſo from tyme to tyme as often as by frayltie we offende hys maieſtye, yf we humbly aſke mercy, forgyueth vs. Yea he ſendeth hys rayne, he cauſeth the Sonne, the moone, the ſtarres, and hys heuenly planetes to ſhyne, aſwel vpon hys enemyes as frendes and louers. But yet (ſayth Chriſt) bleſſed and happy be the mercyfull, for they ſhall agayne receyue mercy. He that hath the ſubſtaunce and goodes of thys worlde, and ſeeth hys brother in nede, and ſhutteth vp the intrayles of hys harte from hym, howe can the loue and charitie of God remayne in ſuch a perſon, ſayeth ỹ Euangeliſt Jhon? Certes, he that hath compaſſion and pytie of the poore, is a great gayner and who ſo fedeth, ſhalbe fedde agayne.

Math. v

1. Ioh. iij

Seconde, Chriſt byddeth vs here not to iudge, and we ſhall not be iudged. For he ſhall haue iudgemēte wythout mercy (ſayth ſaynt James) whych ſheweth no mercy. Let me alone therfore wyth vengeaunce ſayeth the Lorde, and I ſhall requyte. But marke my frendes that thys is only ſpoken of pryuate iudgement and pryuate condemnation, that is to ſaye, I maye not be myne owne iudge, I maye not reuenge myne owne quarell, but I muſte cōmytte the cauſe to God and he ſhall iudge my quarel and punyſhe

Iaco. ii.

nysh accordyngly. It is not ment of publyke iudgement. For suche as be rulers and publyke officers represent not theyr owne persons, but they represent the person of almyghty God, and they be hys deputies and ministers. And for thys cause saynt Paule Ro. xiij
woll that euery soule shulde submytte hymselfe to ỹ authoritie of the hygh powers. For there is (sayeth he) no power but of God. Yea the iudges and Magistrates in scripture be called Goddes. Also saynt Peter thapostle sayeth. Submytte your selues vnto euery humane creature for our Lordes sake whether it be vnto a kynge as vnto ỹ chefe heade, or vnto rulers as vnto them that are sente of hym, for the punyshment of euell doers, and prayse of wel doers By thys texte of S. Peter ye se playnly ỹ it is lawfull for rulers to punysh. But punysh they can not, onles they iudge and condemne the gyltye. So thā it is lawfull for rulers, to iudge and to cōdemne, by cause they do it not in theyr own name, but as gods ministers and vycares. To thys do all the auncient expositours and doctours agre, as sayntc Austine, Hierome, Ambrose, Chrysostome and the rest. Wher fore the wycked Anabaptistes are to be banysshed whych condemne temporall or ciuile iudgementes. i. Pet. ij

It foloweth in the texte.

Forgyue and ye shalbe forgyuen. Here my frendes ye se, that onles we forgyue other mē theyr offences, whych they haue trespassed agaynst vs, our heauenly father woll not surely forgyue vs. And therfore we saye in our pater noster called ỹ Lordes prayer. Dimitte nobis debita nostra, sicut & nos dimittim⁹ debitoribus nostris. That is to saye: Forgyue vs Math. vj

our

our dettes or ſynnes,euen as we forgyue them that treſpaſſe agaynſt vs. So,yf thou cannest not fynde in thy harte,to forgyue thy neyghboure hys faultes thou mayest be ryght ſure,that god wyl not forgiue the thy faultes.He byddeth vs alſo gyue,and it ſhal be gyuen vnto vs.For frely haue we taken and therfore frely we ought to gyue.What haſt thou(ſayeth Paule)but thou haſt receyued the ſame before of almyghty God?Surely,he that ſoweth ſkantly & nygardly,ſhall repe ſkantly.Yf we be faythfull ſtewardes in lytle,God wyll ſurely rewarde vs in muche. But he ꝑ is vnfaythfull in lytle,how can he be faythfull in muche ſayeth Chriſt?Wherfore loke vp what meaſure that we mete wythall to others, wyth the ſame ſhal other men mete to vs agayne.I pray you (ſayeth our Sauiour Chriſt) can the blynde leade the blynde?Here he teacheth vs to be contente wyth hys doctrine,for els we ſhal wander lyke blynde betels.He is blynde whych hath not the pure & ryghte vnderſtandynge of gods worde, yf thys man teacheth,he teacheth not well,he can be no good leader or gupde.

Math xviij

Ro.xiiij

.j.cor.ix

Why ſeeſt thou a moate in thy brothers eye,but conſidereſt not the beame in thyne owne eye?O how vnſomly,how wycked,how ypocrite lyke,how vnchari table a thynge is it, to iudge oure neyghbours of lyghte maters, where as we be an hundred tymes worſe our ſelues?Why do we not rather gētly bear, diſſemble, and interprete well the ſmall erroure and faulte of our brethren? Why do we not rather go downe to the intrayles of our owne harte,and ſe our owne ſtuffe? Eſope the fable wryter doth very well

Eſopes wallet

well paynt vs, he sayneth that euery man hath two pookes or wallettes, the one hangynge before him, the other hangynge behynde hym. In that whyche hangeth before vs he put other mens faultes. Into thys pooke we be alwayes perynge and lokyng, but in the other pooke of the wallet whyche hangeth at our backe wherin our own faultes be put, we neuer loke. Wherfore he wolde haue vs turne the wallet an other whyle the cõtrary way. Assuredly he ought to be voyde of all faultes, that shulde be ready to speake agaynst other mẽ. Also it is dyrectly agaynst the eyght commaundemente of God, to speake any false testimony or worde agaynst thy brother. Yet thys notwythstandynge it is lawful for the charitably to monyshe thy neyghboure of hys faulte, accordynge to sayntt Paules lesson. Yf a man be founde in any faulte, ye that be goostly, reproue suche a person after a gentle sorte. Also he sayeth: Reproue, beseech, blame tymely vntymely in all pacience. Crye, cease not, as a trompe lyfte vp thy voyce. Yf thy brother (sayeth Christ) trespasse agaynst the, go and tell hym hys faulte betwene the and hym alone. Yf he heare the, thou hast wõne thy brother, but yf he hear the not, than take yet with the one or two, that in the mouth of two or thre wytnesses euery matter maye be establyshed. Yf he heare not them, tell it vnto the congregacion. Yf he heare not the congregacion, let hym be vnto the as an hethen mã & as a publicane. Lo good frendes here ye be taught by Christe, to be tender harted or mercyfull accordynge to therexemple of the father in heauen, not to iudge, not to cõdemne but to remytte all to God and to gods ministers the

i.tim. v. Esa lviij Math. xviij

tempozall ruler, we be taughte to be perfyte and not to be captiouſe but gently to wynke at the ſmall ofſenſes of our bzethzē. Theſe be the pzeceptes of our Sauiour Chziſt, wherby a chziſtian mā ſhalbe knowen. Wherfoze let vs earneſtly imbzaſe them & execute them in our lyuynge. So doynge we ſhall declare our ſelues, that we be in dede ꝑ chyldzen of the father in heauen whoſe pzoperties we folowe. To whome wyth the ſonne and holy gooſt be all glozye in infinita ſecula. Amen.

The Epiſtle on the.v.ſondaye after Trinitie.

The.i.epiſtle of S.Peter the.iij.chapter.

Thargument

BRethren, be ye all of one mynde, of one harte loue as brethrē, be pytiful, be courteous meke not rendrynge euell for euel, or rebuke for rebuke: but cōtrary wyſe, bleſſe: knowing that ye are there vnto called, euē that ye ſhuld be heyres of the bleſſynge. For he that doth lōge after lyfe, and loueth to ſe good dayes, let hym refrayne hys tonge from euell, and hys lyppes that they ſpeke not gyle. Let hym eſchue euell, and do good: let him ſeke peace, and enſue it: For the eyes of the Lorde are ouer the ryghtuous, and hys eares are open vnto theyr prayers. Agayne the face of the Lorde is ouer them that do euell. Moreouer who is it that wyll harme you, yf ye folowe that whych is good? Yea happy are ye yf any trouble happen vnto you for ryghtouſnes ſake. Be not ye afraied for any terroure of thē, nether be ye troubled, but ſanctifye the Lorde God in your hartes.

IN thys Epistle good people thapostle Peter instructeth vs in a generaltye what it becommeth all good christen folke to do. Briefly therfore to conclude(sayeth saynt Peter) se ye be all of one mynde, as who shulde saye,be not contentiouse & stryvynge one agaynst another,neyther in lernynge, nor yet in your other worldly matters, but be ye compaciente, that is to saye, suffer together and beare one wyth an other,be ye indowed with brotherly loue and charitie,be ye tender of harte & pytifull, easy to forgyue all offences, easy to departe youre goodes and money,as ye may spare it,to the releefe and succoure of your nexte neighbour,se ye be also meke,courteouse, affable,gentle to speake vnto. Moreouer se ye rẽder not euel for euell, but beare ye iniurye and wronge pacientlye,accordynge to the example of Christ,resignynge and commyttynge the punyshment and vengeaũce to gods hande,or to the correction of the ruler whych is gods minister and which beareth not a swearde for nought. Yea rather contrary wyse,se ye do good,and blesse you them,that wronge you, and whych worke you displeasures,knowyng thys,that ye were called by the franke election of God & of his special grace and mere goodnes euen before the foũdacions of the worlde were layde, that ye shulde receyue not the blessynge of the world but the blessing of the heritage of God, that is to wyt, euerlastynge lyfe,whych heritage pertayneth vnto vs not as vnto naturall chyldren but as chyldren of adoption & election. For assuredly,my frendes, he that woll be happy and be counted iust eyther in thys lyfe before men,or in the lyfe to come wyth God, and wyth hys

Compaciente

Ro. xiij

Ephe.i.

holy angels, what ſhall he do ſayeth ſaynt Peter: Let hym refrayne and temper his tonge from euel, ſo that he breake not charitie, and let hym holde in & repreſſe hys lyppes, ỹ they vtter no gyle, no deceypt, no fraude, no diſſimulation, no hypocriſie, no vntrouth. Let hym, I ſaye, eſchue from euel, and do the thynge that is good and honeſt both before God & man. Let hym ſeke not after diſcorde, variaũce, and debate, but after peace, after vnitie, after concorde, & let hym folowe and enſue it. For be ye ryght well aſſured, that the eyen of the Lorde God are ouer the ryghtuouſe, and hys eares are opẽ to theyr prayers. And agayne, the terrible viſage and face of ỹ Lorde is ouer all them that do euell, as who ſhulde ſaye: God loueth and fauoreth al ſuch, as do wel & which lyue after a godly and honeſt ſorte, & beynge in perfyte loue and charitye wyth theyr neyghbours and euen chriſten, he heareth theyr prayers, he accepteth theyr oblacions and ſacrificies, as oure Sauioure Chriſt hath taught vs in the .v. chapter of S. Matheu. But on the contrary ſyde God hateth and abhorreth all ſuch as be euel doers, yea and alſo he punyſcheth them whan he ſeeth hys tyme.

Fynally, the Apoſtle Peter doth here propoũde and ſet forth vnto vs two great commodities and profytes, whych folow them that worke well, the one is a temporall pleaſure and commoditie to be taken here in thys worlde, whyche is, that no man ſhall harme them, yf they lyue after a ciuile and honeſte faſhion amonges men in the worlde, the other is an euerlaſtynge and heauenly commoditie to be taken in the worlde to come, whych is, euerlaſtynge bleſſe. But

perad-

peraduenture ye woll saye: What yf we do well and yet we be wrongfully vexed & troubled in ỹ worlde? Saynt Peter answereth, and sayeth. Happy are ye, yf ye suffer for ryghtuousnesse sake, and therfore he wylleth vs, not to be affrayed for any terrour of thẽ, neyther yet to be troubled, but thankfully to prayse and glorifye God in our hartes.

Hytherunto my frendes, I haue brefly declared the mynde of S. Peter vnto you, whych exhorteth you in thys epistle to good workes. But ye muste consyder that in the former parte of hys epistle he taught and spake of fayth to be reposed and set in our Sauiour Christ. For as sayne Austine affirmeth, it is the intencion that maketh the good worke, and it is the fayth that must directe the intencion. Let vs thã do good workes, accordynge to sayne Peters exhortacion here, of pure loue and faythe vnfayned. Austine

So doynge, we shalbe sure to be crowned wyth immortalitie by god the father of heauen. To whome be glorye and prayse for euer. Amen.

The gospell on the .v. sondaye after Trinitie.

The .v. chapter of Luke.

Thargument.

Christ declareth the power of hys worde.

WHan the people preassed vnto Iesus to heare the word of God, he stode by the lake of Genezareth: and sawe two shippes stande by the lake syde, but the fysshermen were gone out of them, and were washynge theyr nettes. And he entred in to one of the shyppes (whych perteyned to Simõ)

and prayed him that he wolde thruſt out a lytle frō the lande. And he ſat downe and taught the people out of the ſhyp. Whan he had lefte ſpeakynge, he ſayd vnto Symon: Launche out into the depe, and let ſlyppe your nettes to make a draught. And Simon anſwered, and ſayd vnto hym: Mayſter we haue laboured all nyght, and haue taken nothynge. Neuertheles, at thy commaundement I wyll louſe forth the nette. And whan they had thys done, they incloſed a great multitude of fyſſhes. But theyr net brake, & they beckned to theyr felowes (which were in the ſhyp) that they ſhulde come and helpe them. And they came, and fylled both the ſhyppes that they ſonke agayne. Whan Simon Peter ſawe thys, he fell downe at Ieſus knees, ſayenge: Lorde, go from me, for I am a ſynfull man. For he was aſtonnyed & al that were wyth hym, at the draught of fyſſhes whych they had taken: and ſo was alſo Iames and Ihon the ſonnes of Zebede, which were parteners with Simon. And Ieſus ſaid vnto Simō: feare not, from hence forth thou ſhalt catch men. And they broughte the ſhyppes to lande, and forſoke all, and folowed hym.

IN thys Goſpel (good people) Chriſt teacheth the vertue and power of hys worde, to thyntent to cō firme the fayth of hys diſciples, that he is the true Meſſias, God and man. Furthermore he taketh care for theyr bodelye ſuſtenaunce ſygnifyenge, that nothyng can wel proſper, onles he furthereth and putteth

teth hys hande therunto. Now thā after that Chriſt had preached in Galilie (as in the chapter before is mencioned) it came to paſſe, when the ſynfull people whych were troubled in conſcience wyth theyr offen ſes, preaſſed vpon hym, to heare the worde of God, that theyr conſcience myghte be healed by the medi= cine therof, he ſtode by the lake of Genezareth which is a water of Galilie, and he ſaw two ſhippes ſtande by the water ſyde, but the fyſhermen were gone out of them and were waſhynge theyr nettes. For they had laboured al nyght in vayne and had caught no fyſhe. Wherfore they now vtterly deſpayred to take any there, and therfore they were about to haue left worke. But our Sauioure Chriſte, knowynge all wythin hymſelfe, & ſekynge herby occaſion, to ſhewe hys power (for thā is god wont mooſt of al to helpe, when man can do no good) entred into one of ỹ ſhip pes whych pertayned to Simon, whome afterward Chriſt named Peter. And Chriſt, wheras he was the ſonne of God and had all in hys hande, and myght haue commaunded, and taken awaye all, yet he dyd none of all thys, but mekely and gently prayed this Symon, that he wolde thruſt out his ſhyppe a lytle from the lande, to thintent he myght the more quyet ly ſyt hymſelfe downe and teache. But ye wyll aſke, why Chriſt ſat whan he taught? Surely, ſyttinge is a ſygne of a meke and peacible preacher, he was not a buſye and braggynge ſtryuer or contender, as ma ny preachers be, but he taught in mooſt quyet and ſober wyſe. And whan he had lefte ſpeakyng, he bad Simon launche out into the depe & let ſlyppe theyr nettes to make a draught. Here ye ſhall marke that

Rogauit eum.

Sedens docebat.

Chriſt

Chryst fyrst feadeth the soule wyth hys preachynge, or euer he feade the bodye wyth meate, for els forthwyth, whan he had sene ỹ fyschermen washyng theyr nettes, he myght haue wrought the myracle folowynge. But Chryst is euer wonte to preferre the fode of the soule, before the thynges pertaynynge to the sustentacion of the body, and therfore he wylleth vs fyrst to seke the kyngdome of heauen and the iustice therof, and all shalbe cast vnto vs. Wherfore after he had fedde the people wyth preachynge, he confirmeth it wyth a myracle. For the vse of all myracles is that by the same the doctrine of Chryste shulde be confirmed. Now thys myracle tendeth herunto, that all our labour & trauayle for our bodely sustenaūce is in vayne, onles the blessynge and helpinge hande of God be put therto. Wherfore these fyschermen, by cause they fyrst sought the kyngdom of god, be now bydden to laūche out into the depe, and to let slyppe theyr nettes to make a draught. And albeit that Simon Peter dispayred that the lettynge downe of the nettes coulde do any good, seynge they had laboured all the nyght before in vayne, yet anone he beleueth Chrystes worde and applyeth hymselfe by fayth to the byddynge of Chryst. So they dyd cast downe theyr nette and caught an excedynge great nombre of fyshes. Here we be exhorted to labour, and also to fayth, that we shulde beleue the worde of god, which yf we do, there shalbe no doubt at al for our lyuing, but it shall folow, not skasely, but plentyfully, so that it shalbe ynough for Peter, & that Peter maye gyue parte to other. Now whan Simon Peter sawe the great myracle that Chryst wrought here wyth hym,

Mat. vi.

The vse of myracles.

he

he fell downe at Jesus knees, sayenge: Lorde, go frō me, for I am a synfull man. Here good people we be taught, what we owe to the Lorde for hys benefites and large blessynge of foode. Fyrst to be thankefull vnto hym accordynge to therexemple of Peter. Secondly that we shulde acknowlege oure vnworthynes, how we be farre vnworthy that God shulde bestowe so hygh benefytes vpon vs. And thys vnworthynes ought to sprynge of the knowlege of our sinnes, as Peter here lyke a good penitent person saith: Lorde departe from me, for I am a synfull man. Thus a man to shewe hys kyndnes and to knowlege hymselfe a synfull person before God, the scripture calleth it the sacrifice of prayse most acceptable to the Lorde of heauen. But what dyd our Sauiour Christ answere agayne vnto Symon Peter? Feare not from hence forth thou shalt catch men. Here we be warned by therexemple of Peter, James, & Jhon, to set all thynges behynde the studye of the Gospell, and yf by the state of oure lyfe we be called to the offyce of preachynge, to obey our callynge. But mans reason, as it woll rule all: so it is here also very busye, whych whan it heareth, ỹ these fyshermen left altogether and folowed Christe, forthwyth gathereth: Then after the receyuynge of the gospell we must forsake, wyfe, chyldren, landes, and all that we haue. To thys I answere, that thys conclusion can not be applyed to the exemples of these fyshermen. For they chaunged not the condicion and state of theyr lyfe. For the Euangelist doth not expresse that. But admytte they chaunged the state of theyr lyfe: Ye muste consyder that they were called to an

Repentaunte harte.

Obiection

Solutiō

other ſtate for they were called to catche men, that is to ſaye, to preach gods worde. Howbeit here is not preſcribed in theſe Apoſtles a commaundement for vs to folowe the ſame, albeit they left al ꝑ they had. ☞ The fayth of ſayntes or holy perſons is to be folowed of all men generally, but it is not neceſſary that the workes ſhulde be egall in all. For els we ſhulde be compelled to become fyrſte fyſhermen, and afterwarde to leaue fyſhyngcraft as theſe diſciples dyd. Ye muſt vnderſtande then that the Goſpell perteyneth to the conſcience, and therfore it teacheth not ꝑ chaunge of the temporall lyfe or ſtate whyche ciuile ordinaunce alloweth. Let vs then (my frendes) folowe the fayth of thys Apoſtle Peter, and hys penitent harte, confeſſynge our vnworthynes. And then doubt we not, but we ſhalbe called to the greate feaſte, where we ſhall ſytte at table wyth the hole company of heauen in the heauenly palace of God the father, To whome wyth the ſonne and holy gooſt be prayſe and glorye.

AMEN.

The Epiſtle on the .vj. ſondaye after Trinitie.

The .vi. chapter to the Romaynes.

Thargument

☞ Of the ſpirituall ſignification of oure baptiſme.

BRethren, knowe ye not that all we whych are baptiſed into Ieſu Chriſt, are baptyſed to dye wyth hym? We are buryed then wyth him by baptyſme

tyſme,for to dye:that lykewyſe as Chriſt was rayſed vp from death by the glory of the father,euen ſo we alſo ſhulde walke in a new lyfe. For yf we be grafte in death lyke vnto hym: euen ſo ſhall we be partakers of the reſurrection:knowynge thys,that our olde man is crucifyed wyth hym alſo,that the bodye of ſynne myghte vtterly be deſtroyed, that henſeforth we ſhulde not be ſeruaũtes vnto ſynne. For he that is dead,is iuſtifyed from ſynne. Wherfore yf we be deade wyth Chriſt,we beleue,that we ſhall alſo lyue wyth hym:knowynge, that Chriſte beynge rayſed from death,dyeth nomore. Death hath nomore power ouer hym. For as touchynge that he dyed,he dyed concernynge ſynne once. And as touchynge that he lyueth, he lyueth vnto God. Lykewiſe conſyder ye alſo,that ye are dead as touchynge ſynne, but are alyue vnto God thorowe Ieſus Chriſt our Lorde.

After the holy Apoſtle ſaint Paule(good chriſte people)had declared to the Romaynes the profyte of theſe two great artycles of our fayth,that is to ſaye,chriſtes death and his reſurrection,ſhewing them,that Chriſt by hys mooſt precious death purchaſed the euerlaſtynge remiſſion of our ſynne, and by hys reſurrection aſcended vp to heauen to open the gates therof for vs, and apeaſed ꝑ wrath of the father and made vs in fauoure agayne wyth hym ꝑ that by this his dede we be iuſtified,made goddes louynge chyldren and the ryghte enheritours of the kyngdome of heuen:now in thys epiſtle he teacheth

vs an other lesson to be cõsydered in Chriſtes death and resurrection, and setteth it before vs as an exẽple to folow the maner therof in our owne selfe, meanynge it shulde not auayle vs to beleue that Chriſte dyed and rose agayne from death: excepte we woll conforme our lyfe to hys death and resurrection. Do ye not knowe (sayeth sayne Paule) what further thynge is sygnifyed vnto you in Chriſtes death? or to what ende ye be baptysed? Verely so many as be chriſtened in the name of Chriſt Jesus and by baptisme be grafte in the nomber of hys seruauntes, be therfore baptised that in a certayne similitude they shulde dye wyth hym. Such a signification and fygure hath Chriſtes death vnto vs, that beside that it is the pryce of our synnes, it monysheth vs dayly to dye to synne, dayly to mortifye and to flee ỹ euell affections and motions of synne and concupiscence rysynge vp in our hartes agaynst the wyll of God.

The signification of baptisme

And verely such a signification hath the ceremonye of our baptysme also vnto vs. For whan we be plonged vnder the water, and be lyfte vp agayne: it meaneth nothinge els but that our synne is washed and slayne by Chriſt, and we by hys grace lyft vp from deth (whych our synne deserued) to euerlasting lyfe. It sygnifyeth furthermore that we there promyse to dye to synne, dayly to ryse vp agayne out of synne to a new lyfe, the lyfe of ryghtuousnes. And thys is the vertue & fygure of baptysme, whych yf we take not after thys purpose, we do but decepue oure selues wyth the outwarde token of the sacrament and lose the inwarde commoditie therof. Wherfore my frendes consyder the spirituall meanynge of this holy sa-

ly ſacrament, & let it put you in mynde that ye haue
promyſed there a perpetuall mortificacion and pe-
naunce of your ſynne: wherof it is a ſygne. Ye be
ones baptyſed, and nede nomore to receyue the ſa-
crament, but yet the ſygnification therof muſte ye
dayly fulfyll, that is, to dye to ſynne, & to ryſe more
and more to perfytnes of lyfe. For we be not waſhed
from our ſynne by the bloude of Chriſte ſhed for vs
in hys death, that we ſhulde retourne agayne therto
but therfore be we cleanſed, that from henſeforth we
ſhulde defoule our ſelfe nomore wyth ſynne. And as
Chriſt dyed and was buryed for vs, ſo ſhuld we dye
and be buryed wyth hym, that is to ſaye, ſynne ſhuld
dye in vs and be vtterly as buryed, neuer to be ſene
agayne in our lyfe. And as Chriſte was rayſed vp
from death by the glorious ſpirite of the father to
lyfe agayne, ſo ſhulde we dayly ryſe vp from the fru
tes of ſynne to a new lyfe & walke continually there
in. And as the power of goddes holy ſpirite rayſed
Chriſt vp agayne from death to lyfe whyche worke
redounded to the greate glorye and prayſe of God:
euen ſo by the power of the ſame ſpirite, ſhall we be
able to ryſe frō death of ſynne to the newnes of ver
tuouſe lyfe. In whych our doynge we ſhall in ſome
maner, worke to the glorye of god when men ſhal ſe
our well doynge: and prayſe the father of heauen for
hys grace that he worketh in vs. Let then noman re
fuſe to mortifye hys euell affections that he fealeth
in hym. That yf it be paynfull for hym to abſtayne
from ſynne: let hym conſyder that els he can not be
the chylde of God. For he is none of Chriſtes ȳ hath
not hys ſpirite, and by thys token is it knowen who

is grafte in Chriſte, and is in the ſtate of ſaluation. For it is not he whyche foloweth the luſtes of hys fleſhe, but he whych walketh after the ſpirite. Let vs conſyder what ſaynt Paule ſayeth here: Yf we be lyke Chriſt in the ſimilitude of hys death: we ſhalbe partakers wyth hym in the generall reſurrection, for yf the ſelfe ſame ſpirite ruleth in vs to fyghte agaynſt ſynne whych rayſed Chriſte from death to euerlaſtynge lyfe, it ſhall alſo rayſe vs from the corporall death of our body to lyfe agayne and that to lyfe euerlaſtynge. And let vs knowe thys of ſuertye that as Chriſte hath not ſlayne ſynne and crucifyed it vpon the croſſe, that we ſhulde lyue in it and ſerue the deſyre therof but that we ſhulde be deliuered frō the daunger of it: euen ſo ought we to flee oure olde Adam, that is to ſaye, all euyll motions and luſtes of ſynne whyche we inheryte by that we be Adams chyldren conceyued and borne in ſynne. I ſaye we ought to ſubdue hym all oure lyfe tyme & kepe hym vnder by the croſſe of wylful penaunce and afflictiō, ſo by lytle and lytle to abolyſh and expell out of our ſoules the hole body and lompe of ſynne & viciouſe nature wherin we be borne. In dede ſo to mortifye ſynne, that we ſhulde fele no motions therof ſo lōge as we be in the body, it can not be: but yet by goddes holy ſpirite yf we take good hede, we maye ſo lyue that we ſhall not ſerue ſynne and be led wylfully vnder the dominion therof. Wherfore they whyche ſo loue theyr euell affections, yt they ſtryue not agaynſt them to ſubdue them to God: wante goddes ſpirite (the gage of theyr ſaluation) and ſo ſerue ſynne as theyr lorde and mayſter: and therfore be vnder the

daunger

daunger of ſynne and deſerue the ſtypende therof
whych is euerlaſtyng deth: but he that ẏ good hart Rom.vi
and wyll ſtudyeth to reſyſt and fyght againſt ſynne
and the motions therof and laboureth to kyll it day
ly moze and moze, is now iuſtifyed from ſynne that
is to ſaye delyuered from the daunger and penaltye
therof. Foz ſaynt Paule ſayeth playnly to the Ro- Rom.ix
maynes. Yf ye moztifye the dedes of the fleſhe and
luſtes of the cozruptible body, ye ſhal lyue, & in this
epiſtle he ſayeth the ſame, that yf we be folowers of
Chriſt in his death, that is in dyeng to ſynne, we be-
leue certaynly that we ſhall lyue wyth hym. Chriſte
ones was ryſen frō death and dyeth nomoze, death
ſhall nomoze haue power of hym, foz in that he dyed
(ſayeth oure epiſtle) he dyed ones foz all, and by hys
ones dyenge he deſtroyed ſynne foz euer. He dyed
ones to ſynne and after he was ones deade he was
neuer aſſaulted of ſynne after, but quyte diſcharged
of it and nowe lyueth to God and euermoze ſhall he
enioye the lyfe whych he is now attayned vnto, and
ſhall neuer dye agayne. Euen ſo ſuppoſe you youre
ſelues deade to ſynne, that is to ſaye, thynke youre
ſelues ſo to be diſcharged from ſynne & that Chriſte
hath deſtroyed the power therof foz you, as ye con-
foꝛme your ſelfe to the lyfe of vertue. In baptyſme
ye dye to ſynne and pzomyſe to lyue to ryghtouſ-
nes: and therfoze yf ye kepe youre pzomyſe you be
deade to ſynne and ſynne is vtterly deade in you, ſo
that ye folowe not the luſtes therof. Euen ſo the lyfe
whych you now lyue, is to God and to hys pleaſure
Ye lyue now by your fayth in ryghtouſnes, which
commeth by Jeſus Chriſt our Lozde not of any woz
kes

kes of ryghtuouſnes whyche we haue done ſayeth
S. Paule, leſt we ſhulde glorye in our ſelfe for thys
Titũ. iij lyfe of grace wherin we lyue before God. But of his
mercy hath he ſaued vs thorow the fountayne of bap
tyſme wherin we be new borne agayne and renewed
by the holy gooſt, to lyue thys newe lyfe acceptable
before god. And as by the mercy of our Lorde we be
ſet in thys lyfe of grace and ſtrenghthed by hys gra
cyouſe ſpirite to contynue vs therin, no more to re=
torne and fall to ſynne and to the luſtes therof: euen
ſo is the lyfe of glory which we now tary for in hope
the gyfte of almyghty God thorow the merites and
Rom. vi purchaſynge of Chriſte Jeſu, that all myghte be of
i. cor. i God: and no fleſhe ſhulde glorye in his ſyght but he
that wyll glory, let hym glorye in the Lorde. Nowe
my frendes, theſe thynges afore reherſed wel conſy=
dered, let vs diligently laboure wyth oure ſelues to
mortifye and ſubdue the euell deſyres of our fleſhe.
Yf we wyll haue any parte of Chriſtes death and re
ſurrection, let vs kepe batayl wyth the fleſh and be=
ware we be not ſubdued therof. We do boaſt of
Chriſt in vayne, yf we ſerue the deſyre of ſynne. For
it is not ynough to ſay that we be chriſten men and
that we pertayne to Chriſte, for he that ſayeth he a=
i. Io. ij. byde in Chriſt (as wryteth ſayne Jhon) muſt in ſuch
wyſe walke in hys lyfe as Chriſt walked in hys, for
it is not he (ſayeth our Sauiour) whyche ſayeth to
Mat. xij me Lorde, Lorde, that ſhal enter into the kyngdome
of heauen, but he that doeth the wyll of my father
whych is in heauen. How much then are they decey=
ued whych in ſuch wyſe do fanſye of Chriſt and hys
death, that they care not into what ſynne they fall &

con=

continue in only truſtyng vaynly vpon the merytes of the ſame: where here ſaynt Paule affirmeth that we ſhall neuer lyue wyth Chriſt, excepte we mortifye our cuyll affections and deſyres, and lyue in ryghteouſnes. For though God requyreth fayth as ỹ fyrſte entre to come to Chriſte, yet he requyreth alſo, ỹ out of thys fayth ſhulde ſpringe good and vertuouſe lyuyng. Fyrſt he ſayeth in the goſpel of ſaynt Marke. Repent and beleue the Goſpell: It is no fayth that hath not repentaunce. It is a vayne repentaunce wherin be eſpyed no workes of repentaunce. Nowe the workes of true repentaunce be feare and drede of God, hatred of ſynne, purpoſe of amendemente, & diligence to watch agaynſt the euell motions of ſyn Surely ther is no fayth, where the ſpirite of God is not: And there is not the ſpirite of God but the ſpirite of the deuell: where ſuch frutes be raygnyng, as be adultery, fornication, wantonnes, hatred, ſtryfe, enuye, wrath, cõtention, ſedition, parteſtakyng, murther, dronkennes, and exceſſe. The doers of theſe, yf they repent not: ſhall neuer be inheritours wt Chriſt how much ſo euer they boaſt of Chriſt. And agaynſt theſe muſt we dayly fight to ſubdue them, yf we wil be of Chriſtes flocke. For as ſaynt Hierom wryteth: Ne ſemel putemus ardorem fidei poſſe ſufficere: ſemper crux portanda eſt, vt ſemper Chriſtum amare doceamur. Ita apoſtolus portabat iugiter carnis mortificationem in corpore ſuo, quod qui facit omni tempore ſemper orat, ſemper pœnitet. &c.

Heb. xi.

Marc. i.

Gal. v.

Hiero. ſup matthe. x.

Let vs not thinke that the feruentneſſe of fayth can ones ſuffyſe, euermore muſt the croſſe be borne, that

ſo we maye be taught euer to loue Chriſt. Thus dyd the apoſtle beare cõtinually the mortification of the fleſhe in hys body: whych thynge he that doth: dothe prayse alwaye and repent alwaye. Also ſaint Auſtine ſayeth: Whoſoeuer is wythout the fayth which worketh by charitie (though he ſeme to repent doynge it but faynedly) is an euel tree, and of ſuch a tree what ſayeth ſaynt Jhon baptyſt. Euery tree whych bryngeth not forth good frute, ſhalbe cut vp and caſt into the fyer. Let vs my frendes (all vayne preſumptions and falſe truſtes caſt awaye) labour to performe our promyſe whych we made at the fount ſtone, let vs I ſaye renounce the deuell and hys ſuggeſtions, and ſerue Chriſt our Lorde and mayſter by the true workes of ryghtouſnes. Let vs watch daylye agaynſt oure euell diſpoſitions, that we maye lyke obedient chyldren of God glorifye God in oure lyfe. In ſo doynge we ſhall perſuade oure owne hartes that we pertayne to hym and that we haue the true fayth whych is of value before God. To whome wyth the ſonne and the holy gooſt be prayſe for euer and euer. Amen.

Auguſt. ad Iuli. lib.iiij. cap.iij

Mat.iij.

i.Ioh.iij

The Goſpell on the.vj. ſondaye after Trinitie.

The.v.chapter of Matheu.

Thargument.

Chriſt

☞ Chriſt correcteth the falſe doctrine of the phariſees and teacheth the true iuſtice.

IEſus ſayd vnto hys diſciples, Verely I ſaye vnto you: except your ryghteouſnes excede the ryghteouſnes of the ſcribes and phariſees, ye can not entre into the kyngdome of heuen. Ye haue herd that it was ſayd vnto them of the old tyme: Thou ſhalt not kyll: who ſoeuer kylleth, ſhalbe in daunger of iudgement. But I ſaye vnto you: that who ſoeuer is angrye wyth hys brother (vnaduiſedly) ſhalbe in daunger of iudgement. And whoſoeuer ſaye vnto hys brother, Racha, ſhalbe in dāger of a councel. But whoſoeuer ſayeth, thou fole, ſhalbe in dāger of hell fyre. Therfore, yf thou offreſt thy gyfte at the altare, and there remembreſt that thy brother hath ought agaynſt the: leaue there thyne offrynge before the aulter, & go thy way fyrſt, and be reconciled to thy brother, & then come, & offre thy gift

IN thys Goſpell (good people) our ſauiour Chriſt correcteth the corrupte doctrine of the Scribes and Phariſees, and vtterly diſproueth theyr ryghtuouſnes, and teacheth vs whych is the true ryghtuouſnes, ſayenge: Onles youre ryghtuouſnes paſſe the ryghtuouſnes of the ſcribes and phariſees, ye can not entre into the kyngdome of heauen. As who ſhulde ſaye, onles your cōuerſacion, your good lyuynge in loue and charitie, your ſtudye and zele to folowe gods commaundementes be abour the phariſees, thynke not to come to heauen. Fyrſt ye muſte marke the difference betwene gods cōmaundemen-

tes and mans, whych is touched in thys selfe chapter a lytle before, where Christ sayd. Whosoeuer shal breake one of these lest commaundentes, shalbe called the leste in the kyngdome of heauen, that is, he shalbe sure neuer to entre into heauen. Here ye may not gather, that these be lytle or small commaundementes of God. For Christe speaketh here after the iudgement of the people. For the scribes and pharisees had so taught and entysed the people to folowe the lawes and constitutions of men, that gods lawe was lytle or nothynge regarded. So that Christe there dyd speake after the maner and reputacion of them. But surely he that shal teache so, shalbe called the lest in heauen, that is, he shall not come there at all. For the pharisees had auaunced the lawes, commaundementes, ceremonies, tradicions, and inuencions of men aboue the lawes and commaundemen tes of god. Christ therfore expouneth the lawe accor dynge to the mynde and sentence of God, whych requyreth euē moost pure affections of the harte, wher as the pharisees thought it ynough to fulfyl ꝑ lawe in outwarde worke after theyr expos tion. Ye haue herde (sayeth Christ) that it was sayd vnto them of the olde tyme. Thou shalte not kyll. &c. My frēdes fyrst ye muste note, that it is the father of heauen ꝑ speaketh these wordes, and that he speaketh them to euery one of vs. Nowe what meaneth he by these wordes? Surely he meaneth playnly herby, that thou mayst not slee neyther wyth thy body nor wyth any member. But seynge these wordes were spoken to man, let vs consyder, wherof man is made. Euery one of vs is made of body and soule. To the bo-

Howe Christ expouneth the lawe.

Non occides.

dye

dye longeth the heade,feete,armes,and the other mẽ bers. In the ſoule or mynde of man do raygne affec tions,as rancour,malice,hatred,grudge,wrath,and enuie.To the bodye I ſaye pertayne all thy mẽbers. Then thou mayſt kyll noman wyth thy heade, that is,thou mayeſt gyue no token to any other man to kyll,nor yet gyue counſayll to any other to do it. Nor thou mayeſt kyll noman wyth thy handes.So in lyke wyſe of the mynde,thou mayſt not be wroth, nor out of charitie wyth thy brethren, nor deſyre or wyll them any hurte by corrupte affections of thy mynde,yf thou doeſt, thou ſurely breakeſt thys cõ maũdement. Now the Iues & phariſees dyd not vn derſtande theyr lawe,but toke it carnally. For they thought yf they did not kyl outwardly wyth ſword, all was ſaufe. But bycauſe they were ſo blynded wyth ignorraunce, therfore Chriſte expouneth them thys commaundement ſayenge:

But I ſaye vnto you that whoſoeuer is angry with hys brother wythout cauſe ſhalbe in daunger of iudgement,and who ſoeuer ſayeth to hys brother (racha)ſhalbe in daunger of counſayll. But who ſo euer ſayeth foole,ſhalbe in daunger of hell fyre. Surely my frendes to beare malyce and yre in hart ſecretly agaynſt thy neyghbour is not ſo greate as to ſpeke it alſo,as to cal thy brother Racha, as who ſhulde ſaye,ah, or well. For vndoubtedlye it is a token of a greater malyce whan it breaketh out and is ſpoken.But it is a more offence to ſpeake it wyth a greater violence,as to ſaye foole to thy brother in deſpyte and malyce wyllynge hym hurte, and it is

Racha is a ſigne or a geſture of an angry perſon

vndoubtedly ryght damnable, and ſo be they al thre but yet there be degrees. For loke how the grefe of the offenſe be ſpoken and done: ſo ſhall the payne be diſtributed. I ſaye they be all damnable, but the one is deper then the other. The greater the offence be, ꝑ more paine in hel. But now a dayes we go further then to ſaye foole. For we call in deſpyte hooremayſter, thefe, horeſon, vilayne, yea traytour, heretique, phariſee, infidele, and not alonly in ſpeakynge, but alſo intendynge to auenge and execute our malicious mynde. Oh what a depe damnation hangeth ouer theſe men. How hygh a preſumption is thys, to compare wyth God, to auaunce oure ſelues in gods rowme and to auenge our ſelues, whych thynge only perteyneth to hym. For he ſayeth: Let me alone wyth vengeaunce and I ſhall paye it. It foloweth: Therfore yf thou offereſt thy gyfte at the aultare, and there remembreſt that thy brother hath ought agaynſt the, leaue there thyne offerynge before the aultare. &c. Good people I praye you marke well thys maner of ſpeakynge that Chriſt vſeth. He byddeth vs leaue there our offeryng. He differreth no tyme, but ſayeth, go by and by, and reconcile thy brother, or els I hate the and thy offerynge. Therfore fyrſt reconcile thy brother and then come and offer vp thy gyfte. By recõcilyng of thy brother is meant to make hym at one, whan thou haſte brought hym out of charitie, or haſt ſeperated him out of Chriſtes flocke and made hym the chylde of euerlaſtyng dãpnacion. And thys makynge at one, in to bryngc hym agayne into Chriſtes flocke & to make hym ꝑ chylde

Reconcile.

of

of ſaluation. Furthermore yf thou percepueſt thy brother offended and angrye wyth the, though thou haſt gyuen hym no cauſe: yet thou arte bydden here of Chriſt to go, and make him at one and then come and offer vp thy gyfte. After this maner thou muſte offer thy gyfte to the aultare & wyth a good mynde and glad harte and not grudgyngly. For els, all is nought that thou doeſt. For where the ſpirite of god is, there is lybertie. So that we muſte do all thynges that God commaundeth vs to do, frely wyth a good mynde and a louynge harte.

Chriſt ſayeth, yf thou offereſt thy gyft. Here therfore thou muſte conſyder fyrſte and knowe whether it be thyne or no, for yf it be not thyne, bringe none. Surely as longe as thou getteſt thy goodes wyth true laboure and wyth no decepte, nor breakyng goddes cõmaundementes, & yf the poore man hath no nede of thy goodes, ſo longe it is thyne owne and thou mayeſt offer it. But yf thou kepeſt it awaye from the poore man whã he nedeth it, or getteſt it by any falſe meanes decepyngе the people, than it is not thyne, but thou arte a theefe and doeſt ſteale it. Therfore then offer none, but reſtore it agayne, for yf thou offereſt it, it is in vayne, and God abhorreth both the and thyne offeryngе.

But as touchyngе thy tythes and ſuch offeryngеs as the lawe compelleth the to paye vnto thy curate, ſurely thou arte bounde faythfully and truly to pay them. Thou mayeſt not take from the prieſtes ducte, and gyue it to the poore, for then thou art a theefe and thou robbeſt Peter to paye Paule. Gyue therfore to euery one that whyche is hys. Gyue to thy

Tythes ought to be payde truly.

kinge

kynge hys duetye, to thy poore & nedye brother that whych charitie wylleth the to gyue, and paye thy curate hys duetye, yea though he be neuer ſo naughty of lyuynge, thoughe he be vicioufe, proude, ambicious, and though he lyue neuer ſo glorioufly and voluptuouſly.

Peraduenture thou wylt ſaye. Why, ſhall I paye my tythes and offerynges to ſuch a curate to maynteyne hys vngracious lyuynge? Yea forſoth. Why? For the church hath ſo decreed and the lawes hathe ordeyned and commaunded. Therfore paye him his duetye wyth a good wyl, and no doute thou art diſcharged towardes God. But he for receyuynge and ſpendynge it on that maner is a ſtronge theſe and ſhalbe hanged in hell for it, yf he make not amendes. In dede yf thou gyueſt to ſuche a curate more then hys dutye, then thou mayeſt be a mayntayner of his euyll lyuinge and naughtynes. But yf he be a good curate doynge hys duetye, preachyng to hys paryſhners the worde of God, gyuing them exeple of good lyuynge and teachyng them Chriſtes rule, that they may knowe it and folow it: forſoth to ſuch one thou canſt not gyue to much. Why? For thou ſhalte be ſure to haue it agayne whan ſo euer thou ſhalt haue nede of it. For ſuch a charitable man woll ſurely not ſe the poore man wante.

Thus my frendes I haue declared vnto you the true ryghtuouſnes that Chriſt requyreth of vs. Ye be here taught to mortifye the affections of ỹ harte. Yf ye do thys, ye ſhall ſhewe youre ſelues to be in dede ryght and perfyte chriſten people, the chyldren of ſaluacion and the enheritours of the kyngdome

of

God. To whome be honoure and glorye. Amen.

The Epiſtle on the. vij. ſondaye after Trinitie

The. vi. chapter to the Romaynes.

Thargument

An exhortacion to good workes.

BRethren, I wyll ſpeake groſly, becauſe of the infirmitie of youre fleſhe. As ye haue gyuen your members ſeruauntes to vnclennes and to iniquitie (frō one iniquitie to an other) euen ſo nowe gyue ouer youre members, ſeruauntes vnto ryghteouſnes, that ye maye be ſanctified. For when ye were the ſeruauntes of ſynne, ye were not vnder ryghteouſnes. What frute hadde ye than in thoſe thinges, whereof ye are nowe aſhamed? For thende of thoſe thynges, is deathe. But nowe are ye delyuered from ſynne, and made the ſeruaūtes of god and haue your frute to be ſanctified, and the ende euerlaſtyng lyfe. For the rewarde of ſynne is deathe: but eternall lyfe is the gyfte of god, thorough Ieſus Chriſte our Lorde.

IN thys leſſon (good chriſten people) thapoſtle S. Paule exhorteth the Romaynes and in them vs al, that now ſyth by the benefyte of Chriſtes redemption we be made free frō the condempnation of ſynne and be iuſtifyed and reconciled to God the father of heauen by the mediacion of Chriſtes bloude which was ſhed on the aultare of the croſſe for our tranſgreſſions and offenſes: we woll gyue our ſelues to good and vertuouſe lyuynge. For albeit ſayeth S. Paule, ye be enfraunchyſed and made free frō ſynne

and as who ſhulde ſaye manumiſſed as bondmen be wonte: yet ye be not ſo vtterly fre, but ye be ſtyl in bondage and ſeruitude to ryghtuouſnes, that is to ſaye, to good lyuynge and honeſt conuerſacion. So ye be free and not free, free from ſynne, but bonde to ryghteouſnes and good lyuynge. I ſpeake groſſely humanū and after an humane faſhion ſayeth Paule to call you the bondmen and ſeruauntes of ryghtuouſnes But to thys imperfyte and homelye maner of ſpeakynge I am dyuerſ bycauſe of the weaknes of your fleſhe. I am, I ſaye, fayne to applye & frame my wordes accordynge to your capacitie & vnderſtandynge I knowe ryght wel the infirmitie, and the weaknes of your fleſhe, whych as yet is not come to ỹ perfection, no nor can not come to ỹ ful perfection ſo lōge as ye be in thys mortall and frayle lyfe. Yea our ſauiour Chriſt hymſelfe a lytle before hys departure out of thys worlde, complayned of the infirmitie of the fleſhe. Wherfore my frendes, lyke as before ye receyued the Goſpell of Chriſt ye haue frely and volū tarely giuen and exhibited your membres as ſlaues and bonde to ſerue all naughtynes, all vnclennes & wyckednes, and that from one wyckednes to an ather euery one worſe then other. So now, where as ye be vnder grace, and become chriſten perſons and haue receyued Chriſtes Goſpell, I exhorte you that ye woll an other whyle ſerue ryghtuouſnes, that is to ſaye, that wyth all your myght and force, ye woll ſtudye and applye your ſelues to vertue, honeſt conuerſation and good lyuyng. Yf ye do thys, vndoubtedly ye ſhalbe ſanctifyed and made holy in goddes ſyght, wherby thorough ỹ worke and operation of the holy

holy goost new motions be created in you, whyche after a certayne maner shall answere to the lawe & satisfye the same though in great infirmitte & weakenes, makynge you wyth your harte to loue God euen of a good conscience and fayth vnfeyned. For so longe as ye were in your former state, and knewe not Christe, but lyued in ydolatrye and blyndnes of harte, serupnge synne: ye were as fremen to ryghtuousnes, that is to saye, ye serued her not, ye hadde no iustice, no ryghtuousnes in you, ye were not vnder her power and dominion. I praye you then my frendes what profyte, frute, and commoditie toke ye at that tyme of your louse and fre lyuynge, I meane of your synne whych ye cõmonly then haũted, wher of now that ye be in the state of grace and haue receyued the tytle and also the religion of christen persones, ye be ashamed of. And why be ye ashamed? Truly bycause ye perceyue ẏ the ende of suche loose and vntruly lyuyng is death, and what death? death euerlastynge, eternal dampnacion in the fyre of hel, where is continuall weppynge and gnasshynge of teeth. But now good people seynge ye be infraũchysed and delyuered from the bondage and consequẽtly from the condemnation of synne: and are become the seruauntes of God: ye haue your frute into sanctification, that is to saye, thys frute, thys cõmoditie thys auauntage ye haue therby, that ye be now sanctifyed and made holy and iuste persons in goddes syght, and your ende shalbe euerlastynge lyfe. For truely so longe as ye were seruauntes to synne, ye coulde loke for none other rewarde, for none other stypende or wages, then death. Death I saye is the

Deth is the wages of synne.

vndoubted stypende of synne and of beastly lyuyng But contrary wyse, yf ye woll be folowers of ryghtuousnes, and force your selues to serue God, vtterly renouncynge the stynkynge seruyce of synne: ye shall surely haue a farre contrarye rewarde, that is to wyt euerlastynge lyfe, which (as wryteth saint Austine) is a certayne rewarde of good workes, albeit the Apostle calleth it not so here, but he calleth it the grace or gyfte of God. Therfore herken what sayut Austine sayeth further. A stypende or wages due for the worke of a souldioure is payde and not gyuen, & therfore the apostle sayeth, the stypende of synne is death, to shewe that death is not vndeseruedlye put but due to synne. But grace yf it be not frely is no grace. Ye muste therfore vnderstande that euen the selfe good meryte of man be the rewardes of God vnto whych whan eternall lyfe is yelded, what is rendred but grace for grace? These be sayut Austines wordes. Wherfore good people let vs not thynke þ we be fre from good workes, by the bloud of Christ but rather cleane contrary that we be nowe bounde to good workes accordyng to sayut Pauls doctrine here whych affirmeth that yf we serue synne, we shall be sure to haue the wages of synne euen euerlastyng death. But yf we lyue vertuously and iustly & serue God, we shalbe sure to haue euerlastyng lyfe not as a rewarde of dutye but as a gyfte and grace of god, through Jesus Christ our Lorde. To whome be all glorye. Amen.

Aug. in Enchiri. capi. cvi

The wordes of S Austine.

The gospell on the. vij. sondaye after Trinitie.

The. viij. chapter of Marke.

Thargument.

The

The myracle of the.vij.loues.

Whan there was a verye grea e companye, and had nothynge to eate, I ſus ca led h, s diſci-ples to hym, and ſayde vnto th m: I haue cōpaſſi-on on the people, becauſe they haue nowe bene wyth me thre dayes, and haue nothynge to eat and yf I ſende them awaye faſtyng to theyr owne hou ſes, they ſhall faynt by the waye. For dyuerſe of them came from farre. And hys diſciples anſwered hym: where ſhulde a man haue breade here in the wylderneſſe to ſatiſfye theſe? And he aſked them how many looues haue ye? They ſayd: ſeuen. And he commaunded the people to ſyt downe on the grounde. And he toke the ſeuen looues: and whan he had gyuen thankes, he brake, and gaue to his diſ ciples, to ſet before them. And they dyd ſet them before the people. And they had a few ſmal fyſhes And whan he had bleſſed, he cōmaūded them alſo to be ſet before them. And they dyd eate and were ſuffyſed. And they toke vp of the brokē meate that was lefte ſeuen baſkettes full. And they that dyd eate, were aboute foure thouſande. And he ſente them awaye.

IN thys goſpel, good chriſten people, ye ſhal note, that they whyche fyrſt and formeſt do ſeke for the kyngdome of god and the ryghtuouſnes of ȳ ſame, can in no wyſe perysshe and dye for honger, but that the grace of God doth preuente them in al thynges, as we ſe in thys hyſtorye howe tenderly and buſelye our Sauiour Chriſt prouideth for the peoples bode

ly sustenaūce, euen before they aske it, sayng: I haue compassion ouer the people forasmuch as they haue bene now with me thre dayes and haue nothyng to eate. Thys then is Christes order of fedynge, fyrste to repast ỹ soule with hys worde, and then to releue the bodye. But the worldly care is contrarye, accordynge to a Poetes sayenge: O ciues ciues, quærēda pecunia primum est, virtus post nummos. That is to saye: O citizens citizens, fyrst seke for money, and after money for vertue. But Christ sayth: Fyrst seke for the kyngdome of God and al these thynges shal be cast vnto you.

Horatius in epist.

An exēple of infidelitie

Secondly, here is described vnto vs an exemple of infidelitie in thapostles and vnder them in all suche as woll do as they dyd here, whyche leaupnge gods worde & forgettynge all the myracles whych Christ had done before, by whyche they ought well to haue gathered that Christ myght haue fedde thys multytude without any bytayll at all, be decepued by the iudgement of reason whyche onely loketh vpon the thynge present, and thynketh thynges only to folow of sure occasiōs only. Surely whyle reason iudgeth thus, it iudgeth wel before the worlde in ciuile thynges. But before Christ and in his presence to cal reason into iudgement, & therupon to despayre of Christes power: is certaynly a point of infidelitie, namely syth before God there is nothyng impossible. And here furthermore we haue an exemple in Christe of great gentlenes and pacience, whych reiecteth not the vnfaythfull disciples.

Mat. xix

The tyme of gods helpe.

Thyrdly, here is prescribed vnto vs the tyme whan Christ is wont moost of all to helpe, whyche is euen then

then when no occasion is present, but whan reason vtterly despayreth of her argumentes or coniectures. So Christe in thys history suffreth hys Apostles a lytle whyle to delude themselues wyth the argumētes of theyr owne reason, that he might bringe them to the vtter denyall of themselues & also that they myght learne to flee to the almyghtynes of god wherby he is able to helpe, euen there where no occasion of helpynge is offered. We be neuertheles here taught and admonished, not to despise suche occasions of temporal lyuynge as be offered vnto vs. For Christ of hys omnipotency myght haue made bread of stones, or myght haue caused foode to haue rayned downe frō heauen, or yf he had wolde, he myght haue fedde the people onely wyth the vertue of hys worde. But Christ doth none of all these, but taketh the breade and the fewe fyshes whyche by occasion was ministred vnto hym, and by hys blessynge of breade, maketh breade: and of fyshe, fyshe.

Fynally we be here instructed and taught, that bodely foode and sustenaunce wyth all other necessaries of our lyfe commeth vnto vs by the only prouidence and blessynge of God, yea euen then whan we thynke lest of it.

Wherfore good people accordynge to the lesson of thys Gospel, let vs fyrst seke for our soule helth and foode, as we se the people dyd here, and doubt we no thynge, but God wyll prouyde well ynough for our bodely foode. Let vs not do as the Romane citizens dyd whych fyrst sought for money and then for vertue, but let vs fyrst seke for vertue and for the kingdome of God, and then wythout muche sekynge the

rest

reſt ſhalbe aboundauntly gyuē vs. Let vs not truſt to much to our owne carnall reaſon as the Apoſtles dyd here, but let vs thynke nothynge impoſſible to God, yea let vs be ful aſſured that he wol helpe whā he ſeeth beſt hys tyme, beynge throughly perſuaded that all thynges come by the large bleſſynge of god To whome be all glorye. Amen.

The Epiſtle on the. viij. ſondaye after Trinitie.

The. viij. chapter to the Romaynes.

Thargument

☞ Of the mortification of the fleſhe.

BRethren, we are detters, not to the fleſhe to lyue after the fleſhe. For yf ye lyue after the fleſhe, ye ſhall dye. But yf ye (thorowe the ſpirite) do mortifie the dedes of the body, ye ſhall liue. For as many as are led by the ſpirite of God, they are the ſonnes of God. For ye haue not receyued the ſpirite of bondage to feare eny moare, but ye haue receyued the ſpirite of adoption, whereby we crye: Abba, father. The ſame ſpirite certifieth our ſpirite that we are the ſonnes of god. Yf we be ſonnes, then are we alſo heyres: the heyres I meane of God, and heyres ānexed wyth Chriſt: yf ſo be that we ſuffer wyth hym, that we may be alſo glorified together wyth hym.

we ought to mortifie our luſtes.

FYrſt in thys Epiſtle we be taught, good chriſten people, that after we be ones grafted by the ſacrament of baptyſme into the holy communion of chriſten perſons and therupon through the interceſſion and merytes of Chriſtes moſt holy bloude ſhed

for

for vs be iuſtyfyed and reconcyled to the father of Heauen: we ought nowe not to lyue accordynge to the luſt of the fleſſhe, but vtterly to mortyfye the dedes of the ſame, and to do the workes of the ſpirite, that is to ſay, not fleſhly workes but ſpirituall workes, honeſt, vertuous, and charitable workes, the ſtypende and reward wherof is euerlaſtyng lyfe, whereas the rewarde of them that do otherwyſe and that lyue after the fleſhe is death without ende. And here the Apoſtle Paule ſetteth before our eyes aſwell the promyſes as the thretnynges & terrours, wherwith he frayth vs away from carnall workes, and exhorteth vs to the mortyfycacion of the fleſſhe and vnto ghoſtly workes whiche be ſemynge for chriſten men to vſe. To the carnal workes he yeldeth for rewarde death, and conſequently eternal damnacyon. To ſpirituall and good workes in place of rewarde he aſcrybeth lyfe, wherein the godly parſons do here in this worlde lyue holyly, and after this worlde ſhall enioye eternall lyfe.

Secondly, we be here taught by S. Paule that yf we be right Chriſtiãs, I meane, yf we lyue not after the fleſhe, but after the ſpirite and chriſtianly: we be ſure to be the ſons and chyldren of God. And on the contrary ſyde yf we lyue otherwyſe, we be vndoubtedly the chyldren of Satã. And foraſmuch as there be two ſortes of ſpirites, the ſpirite of feare or bondage, and the ſpirite of adoptyon, wherof the fyrſte pertayneth to wycked perſons, and the other pertayneth to the good and godly perſons: therfore ye ſhal vnderſtande that they whiche haue the ſpirite of bõdage do all that they do coactly and not of a free hert

Two ſpirites.

theſe be the chyldren of the law or letter and be mere hypocrytes. But they whiche do good workes euen of a fre hert and not as cõpelled by feare of the lawe but euen of loue, theſe be the tyght chyldren of god, theſe be the true chriſtians, theſe haue the harte and the grace in all their neceſſities to crye to God theyr father and to call hym Abba father and to aſke of him with certayne and ſure fayth all that they want whiche is neceſſarye for them to haue. Theſe haue peace of conſcyence, wherby they beynge iuſtyfyed and led of the ſpirite of god, be throughly perſuaded in their conſcience, that by the merites of Chriſt they haue God their mercyfull Lorde and father, whiche wyll bothe helpe them and here them in theyr nede. Of this peace ſpeaketh S. Paule in the. v. Chapter of the Romaynes, ſaying. Nowe then that we be iuſtyfyed by fayth, we haue peace towardes God by our Lord Jeſu Chriſt. But of the ſcruple feare wher with all hypocrites & no true chriſtians be indowed,

i. Io. iiij. ſaynt John wryteth in this wiſe, feare is not in loue but perfecte loue caſteth forthe feare, becauſe feare hath torment.

The office of the holy goost

Thyrdly, we be here taught what is the moſte proper offyce of the holy ghoſt, that is to ſay, to certyfye vs of our enheritaunce whiche we receyue in Chryſt Jeſu. With this confyrmacyon of the holy Ghoſte were all ſayntes and holy men ſealed euen as many as conſtantly ſtode and perſiſted in the confeſſion of Chriſte and whiche at this daye do perſyſt. And for this cauſe dothe the Apoſtle oftentymes wyſhe and deſyre to ſuche as he wrote, the ſtrengthnyng of the

Eph. iij holy ghoſt, as to the Epheſians, where he ſayth.

For

For thys thynge do I bowe my knees that ye maye be ſtrengthened by hys holy ſpirite. And of thys office or propertie whych the holy gooſt hath, he is oftentymes called the erneſt, the pledge, the gage, the ſeale, or certificate. Ephe.i ij.cor.i.

Fynally we be here inſtructed, that albeit we ſurelye knowe we be the heyres of God and felowe heyres with Chriſt, yet neuertheles it behoueth vs to be glorifyed by tarynge and mortifyenge of oure luſtes, by pacient ſuffrynge of tribulation and diſpleaſures as the apoſtle ſayeth here. Heyres wyth Chriſte yf ſo be we ſuffre wyth hym that we may alſo be glorifyed wyth hym. Wherfore my frendes yf we couet to be of the ſaued nombre: let vs accordynge to S. Paules exhortacion, kyll the luſtes of oure fleſhe, to thyntent we maye lyue and walke ſpiritually. Then in all oure nedes we ſhall as louynge chyldren be bolde to call to our mooſt tender and kynde father for ſuccoure. Then ſhall we be certifyed by the holy gooſt, that we be the ſonnes and heyres of God, and ioynt heyres wyth Chriſt wyth whome, yf we ſuffre wyth hym, we ſhall alſo be glorifyed. To whome be honoure and glorye per infinita ſecula. Amen. the way of glorifyenge vs.

The Goſpell on the .viij. ſondaye after Trinitie.

The .vij. chapter of Matheu.

Thargument.

☞ Signes wherby to diſcerne falſe teachers.

IEſus ſayd vnto hys dyſciples. Beware of falſe prophetes, whyche come to you in ſhepes clothynge, but inwardly they are rauenynge wolues. Ye ſhall knowe them by theyr frutes. Do men ga-

ther grapes of thornes? or fygges of thyſtles? Euen ſo euery good tre bringeth forth good frutes. But a corrupte tre, bryngeth forth euell frutes. A good tre can not brynge forth bad frute: neyther can a bad tre brynge forth good frutes. Euery tre that bryngeth not forth good frute, is hewen downe, and caſt into the fyre. Wherfore, by theyr frutes ye ſhall knowe them. Not euery one that ſayeth vnto me, Lorde, Lorde, ſhall enter into the kyngdome of heauen: but he that doth the wyll of my father, whych is in heauē, he ſhal entre into the kyngdom of heauen.

FOraſmuche as (good chriſten people) it is harde to know falſe teachers and theyr doctrine: therfore our Sauiour Chriſt thought it not ynough to bydde vs beware of them, but he addeth alſo certain tokens and ſygnes wherby we maye eaſely diſcerne and knowe them. They come (ſayeth Chriſte) vnto you in ſheepes clothynge, but inwardly they are rauenynge wolues. They come vncalled, vnappoynted, vnſent of God, naye ſent rather of the deuell to blaſe and ſowe abrode the wycked learnynge & doctrine eyther of the byſhop of Rome, or of the curſed Anabaptiſtes, or of the ſacramentaries, or breſly to conclude of ſome other vngodly and deteſtable heretykes. The Lorde of heauen kepe vs and preſerue vs all from theyr infections. They come I ſaye vnſent for, accordynge to the ſayenge of the prophete
Ier.xxiij Hieremye. Currebant & ego non miſi eos. They ranne and I ſente them not, ſayeth the Lorde.
In outwarde appearaunce they ſeme mooſt holy men

men and of great ſimplicitie. But ſurely accordinge to the cõmon prouerbe they be foxes or rather wolues cladde in lambes ſkynnes. They be lyke paynted and gaye ſepulchres, whyche be fayre wythout & full of all ſtynche and caren wythin. They come in ſhepes clothynge. What beaſt is more ſimple, more harmeles, yea more profytable alſo to the common welth then the ſhepe? But what be theſe falſe teachers inwardly? Inwardly ſayeth Chriſt they be rauenouſe wolues. The wolues propertie is to rauen, Ioh.x.
to rente, to ſpoyle, to deuoure the ſhepe. But nowe how ſhall we kepe vs and beware of theſe wolyſhe preachers? By theyr frutes, ſayeth Chriſte, ye ſhall knowe them, as who ſhulde ſaye. Yf they be good men in dede and ryght teachers and no hypocrites I meane no counterfeyte nor deceiuable preachers, they muſt nedes bringe forth good and godly workes, euen ſuch workes as God cõmaundeth them to do, and not workes of theyr owne deuyſynge & fantaſyenge, but ſuch as God alloweth, and whych procede of a fayth vnfayned. And not only they woll do them but alſo teache the ſame to other, euẽ as Chriſt and hys Apoſtles wold haue them taught & as they themſelues taught them, not that by them we ſhuld iuſtifye our ſelues as the proude and gloriouſe phariſee dyd that Chriſt ſpeaketh of in the. xviij. chapter of Luke, but that we ſhulde accordynge to theyr Iu.xviij.
emple of the lowly publicane cõfeſſe our ſelues ſynners, and deſyre gods mercy. The good and ryghte preacher woll teach the people vnfaynedly to truſte & repoſe themſelues in Chriſt, to ſtycke to the merytes of hys paſſion, & vtterly to renounce theyr owne

ryghtuouſnes and merytes in gods ſyght. He woll teache them neuertheles to mortifye theyr carnal affections and to do good workes euen of a fre harte or els ꝑ accordyng to Paules rule they declare them
Ro.viii. ſelues not to be the chyldren of God. For yf ſayeth Paule, ye lyue after the fleſhe, ye ſhall dye. But yf ye mortifye the dedes of the body through the ſpirite, ye ſhall lyue. But agayne he wol teache them not to
Rom.vi clayme heauen as of duetye for theyr workes ſake, but rather for the promyſe ſake. For thoughe death be the wages of ſynne, yet eternall lyfe is no wages but (as Paule calleth it) the gyfte of God, throughe Jeſus Chriſt our Lorde. Yea he woll teache them whan they haue done altogether, yet to confeſſe and ſaye that they be vnprofytable ſeruauntes. Theſe I ſaye be the frutes of good teachers, theſe be the grapes, theſe be the figges that come of the good trees. They that teache or lyue otherwyſe be naughtye & corrupte trees, & theyr frutes that they bryngе forth be thornes and thyſtyls. And I paſſe not though dyuerſe falſe teachers haue dyed mooſt cõſtantly and pacyently in theyr erronious opinions, as many [redacted] Anabaptiſtes & ſacramẽtaries haue done in our tyme, and as it is redde that certayne heretiques named Donatiſtes dydde in olde tyme.
Auſtine. Whoſe erroure S. Auguſtine confutynge wryteth, that in a chriſtian man the ſufferyng of death is not to be conſydered, but the cauſe of ſufferynge, that is to wyt, whether hys doctrine be ſuche that he ought to ſuffer death for, by the cõmaundement of God.

Seconde, we be here taught that wycked & euel doctrine can not endure but as an euell tree whyche beareth

beareth no good frute is hewen downe and caste in to the fyre: euen so it is wyth euel doctrine and wyth the teachers therof. Let men buylde vpon the foundacion of Christ what they woll, surely yf they bupl dynge be stubble or haye that is to saye yf it be no sounde & sure doctrine, the fyre at length woll bréne 1.cor.iij it vp. But yf the buyldynge be golde, syluer, or precious stones, it shall stande agaynst all tempestes. As we se at thys daye how the [redacted] doctrine at the touch stone of gods worde appeareth in the lykenes what it is, and how it begynneth to vanyshe awaye euerywhere, where the gospell is preached. But the pure worde of God abydeth for euer.

Fynally Christ doth teach vs here, that these glorious and holy hypocrites whych in outwarde apparaunce and in name appeare christiãs speakynge alwayes of god, but doynge nothing ẏ̃ god byddeth them do, shal not entre into the kingdome of heuen. But they shal come thyther, whych haue Christ, and the gospell not in theyr mouthes onely, but in theyr hartes also, whych do the wyl of Christ and lyue as the gospell teacheth them. These shall enheryte the kyngdome of heauen, where they shall lyue eternally in all ioye wyth the father, sonne, and holy goost. To whome be glorye. Amen.

The Epistle on the.ix. sondaye after Trinitie.
The.i. Epistle to the Corin. the.x. Chap.

Thargument.

☞ Gods vengeaunce vpon euell lyuers and ydolaters is here set forth in exemples vnto vs.

Brethren

BRethren, we ſhulde not luſt after euel thynges as they luſted. And that ye ſhulde not be worſhyppers of ymages, as were ſome of them, accordynge as it is written: The people ſat downe to eat and drynke, and roſe vp to playe. Neyther let vs be defyled wyth fornication, as ſome of them were defyled wyth fornicatiō, and fel in one daye .xxiij. thouſande. Neyther let vs tempte Chriſte, as ſome of them tempted, and were deſtroyed of ſerpentes Neyther murmure ye, as ſome of them murmured and were deſtroyed of the deſtroyer. All theſe thinges happened vnto them for exemples: but are written to put vs in remembraunce, whome the endes of the worlde are come vpon. Wherfore let hym that thynketh he ſtandeth, take hede, leſt he fall. There hath none other temptacion taken you, but ſuch as foloweth the nature of man. But God is faythfull whych ſhal not ſuffer you to be tempted aboue your ſtrength: but ſhal in the myddes of the temptacion make a waye, that ye maye be able to beare it.

THys leſſon my frendes of the holy apoſtle ſaint Paule conteyneth certayne notable exemples of gods vengeaunce and punyſhmēt whych he toke vpon the vnfaythfull fathers of olde tyme, whyche where as God had mooſt plentyfully heaped vpon them hys innumerable benefytes & graces: yet they euer abode vnfaythfull and wolde not in any wyſe chaunge nor amende theyr naughty and beaſtly lyuynge. And therfore they ſuffered horrible punyſhe-

ment

mentes aſwell for their mysbeleue as for their cruell and deteſtable lyuynge. All whych thynges (as ſayeth thapoſtle) chaunced vnto vs in fygure, that is to wyt, that we ſhulde therby lerne to feare God, to beleue in God, to amende our lyfe, to gyue our ſelues to good workes, & not (bearynge our ſelfe bolde vpon vayne and vdell fayth) to force not howe we lyue as many ſwete brethren and new goſpellers or rather falſe brethren & falſe goſpellers at thys daye do whych thynke they offende not what ſo euer they do, but that they haue full remiſſion of their ſynnes euen in the myddes of their abhominable lyuynge bycauſe they perſuade themſelues to be choſen and ſanctifyed before the begynnynge of the worlde. O Lorde, what a deuelyſh and damnable perſuaſion is thys? What ſpirite of errour, what deuel occupieth and vexeth theſe men thus to thynke? And yet they woll be counted great clerkes and allege nothynge but ſcripture for them, they be full of ſaynt Paule. But they belye ſaynt Paule and they falſefye ſcripture. For ſaint Paule myſreported, is not S. Paule. For ſcripture that is wreſted is not ſcripture. Let theſe perſons then beware the ſodeyn vengeaunce of God whych hangeth ouer their heade. For yf God ſpared not the Iſraelites vpon whome he had heaped ſo many benefytes and whych were hys choſen and peculiare people, ſurely he wyl not ſpare vs, neither ſhall our baptiſme, our hearyng of gods worde nor hys grace & we haue receyued any thynge helpe vs, onles we conſtantly continue and abyde in oure religion and chaunge our lyfe into better. So then we be here monyſhed, that thoſe alonly be ſaued and

False goſpellers.

do entre into the lãde of promyſſe, whych ſtande faſt to the ende, as Chriſt ſayeth in an other place. He that continueth to the ende, ſhalbe ſaued. Theſe exemples then of the fathers be warnynges and fygures vnto vs, that we ſhulde not luſt after euell thynges as they luſted, as that we ſhulde not be ydolaters that is to ſaye, that we ſhulde not gyue to creatures ſuche honoure as is due only to God the creator & maker of all thynges, as the Iſraelites gaue to theyr golden calfe, and as the byſhop of Rome do clayme at thys daye to haue, whych woll haue Emperours, kynges, and Prynces, to fall downe proſtrate on the grounde and to worſhip hym, euen as
Mat. iiij the deuell wold haue had Chriſt to do to hym. Wherfore in ſo doynge he reſembleth the deuell and is no better then an Antichriſt, foraſmuch as ſuch honour is due only to God. As Chriſt there declareth alledgynge ſcripture for hym. Furthermore ỹ we ſhulde
Nu. xxv not commytte fornication, as they dyd, as the hiſtorye of Phinees telleth, for whych defylynge of themſelues there fell in one daye. xxiij. thouſande. Alſo that we ſhulde not tempte Chriſte, that is, that we ſhulde do nothynge contrarye to faythe and deſpice ſuch meanes and remedies as God hath appoynted for vs to vſe in al thynges, as the Iſraelites dyd, & therfore were deſtroyed of ſerpentes, as it is red in the. xxi. chapter of Numeri. Finally that we ſhulde not grudge and murmoure agaynſt God of an ambicyouſe mynde, ſekynge ſedicyouſly & contencyouſly an other callynge then God hath appoynted vs vnto, as Chore, Dathan, and Abyron dyd, and were deſtroyed of the deſtroyer. All theſe thynges I ſay be-

fell

fell,to be exemples,presidentes and fygures, to admonysh vs, how God taketh vengeaunce vpō such dissolute and careles lyuers, and to put vs in remēbraunce whych be now in the later dayes of ȳ worlde Wherfore my frēdes he that thynketh that he stāde Stare.
that is to wyt,that he ryghtly perceyueth and vnderstandeth all thynges and walketh now surely in the knowlege of God,so that he despyseth al other in cō parison of hymselfe and iudgeth euery man at hys pleasure,let hym take hede lest by reason of hys surenes and pryde he fall agayne from grace,from vnderstandynge and frō the knowlege of gods worde. Now albeit many temptacions haue assaulted vs,& that we haue therby also gone astreye,yet we ought to comforte and lyft vp our selues wyth thys ryght comfortable sentence of sayut Paule,that the temptacion which hath taken vs is humane,and such as commonly chaunceth to men. But God is faythfull and iust of the promyse whych he maketh to such as feare and stande in awe of hym. For surely he woll not suffer vs to be tempted ouer that we be able to beare,accordynge to the peticion in our pater noster ☞ Let vs not be ledde into temptacion. For doubtles God tempteth no man to euel, but euery man is tēpted of his owne cōcupiscence and flesh whē god permytteth it so to be. But God shall in the myddes of the temptacion (yf wyth ernest prayer ye woll despyre hym) make a waye that ye shalbe able to beare it. Let vs then (good people) yf we be true christen persons and do answere to our name,stande in awe euer of God, not tempte hym, not prouoke hym to anger and vengeaunce, but meekely and louyngly

worke and walke as he hath cõmaũded vs to walke So ſhall we haue eternal bleſſe wyth God. To whõ be all glorye, prayſe, and imperie for euer and euer. Amen.

The goſpell on the .ix. ſondaye after Trinitie.

The.xvi.chapter of Luke.

Thargument.

☞ Of the ryche man and of hys ſtewarde.

IEſus put forth a ſimilitude vnto hys diſciples, ſayenge: There was a certayne ryche man whyche had a ſtewarde and the ſame was accuſed vnto hym that he had waſted hys goodes. And he called hym, and ſayd vnto hym: Howe is it, that I heare this of the? Gyue acomptes of thy ſtewardſhype: For thou mayeſt be no longer ſtewarde. The ſtewarde ſayde wythin hymſelfe: what ſhall I do? For my mayſter taketh from me the ſtewardſhyp. I cã not dygge, and to begge I am aſhamed. I wotte what to do, that when I am put out of the ſtewardſhyp, they maye receyue me into theyr houſes. So whan he had called all hys mayſters detters together, he ſayde vnto the fyrſte: howe moche oweſte thou vnto my mayſter? And he ſayde: an hundred tonnes of oyle. And he ſayd vnto hym: take thy byl and ſytte downe quyckly e, and wryte fyftye. Than ſayde he to an other: howe moche oweſte thou? And he ſayde: an hundrede quarters of wheate. He ſaid vnto him: Take thy byl, and wryte foure ſcore And the Lorde commended the vniuſte ſtewarde,

because

becauſe he had done wyſelye. For the chyldren of thys world are in their nacion wyſer, then the chyldren of lyght. And I ſaye vnto you, make you frendes of the vnryghteouſe mammon, that when ye ſhall haue neade, they may receyue you into euerlaſtynge habitacions.

GOod people, bycauſe theſe wordes before reherſed are ſo ſpoken in parable, and are ſo wrapped in wrinkels that yet they ſeme to haue a face of a thynge done in dede and lyke an hiſtorie: I thinke it much profytable, to tarye ſomwhat in them. And though we maye fynde in our hartes to beleue all ỹ is here ſpoken to be true: yet I doubte whether we maye abyde that theſe wordes of Chriſte ſhulde perteyne to vs, and admonyſh vs of our duetye, whych lyue after ſuche ſorte, as thoughe Chriſte whan he ſpake any thynge regarded not the tyme that came after hym, neyther prouided for vs, or any matters of ours, as ſome of the philoſophers thought, which ſayd, that God walketh vp and downe in heauen, & thynketh neuer a deale of our doynges. But erre not you ſo, ſtycke not you to ſuch imaginations. For yf ye inwardly behold theſe wordes, yf ye diligently rolle them in youre myndes, & after vnwynde them, ye ſhal ſe our tyme much touched in theſe myſteries. Ye ſhall perceyue that god, by thys exemple ſhaketh vs by the noſes, and pulleth vs by ỹ eares. Ye ſhall perceyue very playne, that God ſetteth before oure eyes in thys ſimilitude, what we ought moſt to flee and what we ought ſooneſt to folowe. For Luke ſayeth, the Lorde ſpake theſe wordes to hys diſciples.

The parables of chriſt perteine to vs.

Wherfore let it be out of doubte, that he ſpake them to vs, whyche euen as we woll be counted Chriſtes diſciples, ſo we be, yf we be good ſtewardes and do our dutie. He ſaid theſe thynges partly to vs, and he ſpake them partly of hymſelfe. For he is that ryche man whych not only had but hath and ſhall haue euermore, I ſay not one but many a ſundry ſtewardes euen to thende of the worlde. He is man, ſeinge he is God and man. He is ryche, not only in mercy, but in all kynde of rycheſſe. For it is he, that gyueth vs all thynges abundantly. It is he, of whoſe hande we receyued both our lyues, and other thinges neceſſarye for the conſeruacion therof. What man hath any thynge I praye you, but he hath receyued it of hys plentyfulnes? To be ſhorte, it is he, that not only gyueth vnto vs in moſt ample wyſe hys benediccion, but alſo openeth hys hande, and fylleth al beaſtes wyth hys bleſſynge. Neyther can hys treaſure be ſpente, howe muche ſo euer he leſſe out, howe muche ſo euer we take of hym, hys treaſure tarryeth ſtyll, euer taken, neuer ſpente. He is alſo the good man of the houſe. The church and congregacion is hys houſholde whych ought wyth al diligence to be fedde not only with bodily meates but alſo with his worde and hys ſacramentes. Theſe be hys goodes mooſt precious, the beſtowynge and mynyſtracion herof, he wolde byſhops and curates ſhulde haue.

Whych thynge ſaynt Paule affirmeth, ſayeng: Let
ii.co.iiij me eſteme vs as the mynyſters of Chriſt and ſtewardes of goddes myſteries. But I praye you what is to be loked for in a ſtewarde? Thys ſurely, that he be founde faythfull, and that he truely laye out the

goodes

goodes of ꝑ lorde,that he gyue meate in tyme, gyue it I ſay,and not ſel it:meate I ſay,and not poyſon. Fynally let hym not ſlacke and differre the doynge of hys office,but let hym do his dutie when tyme is, and whē nede requyreth it.Thys is alſo to be loked for,that he be one, whome God hath called and put in office,and not one that commeth vncalled,vnſent for, not one that of hymſelfe preſumeth to take honoure vpō hym,he muſt I ſay be a ſteward of office & not a ſteward at lybertie. What is to be loked for? Surely,yf all thys ꝑ I ſaye, be requyred in a good miniſter, it is much lyghter to wyſh them all in euery one,than to fynde one any where that hath them al.Who is a true & faythfull ſteward? He is true,he is faythfull,that copneth no new money, but taketh it redy coyned of the good man of the houſe,and neither chaungeth it,nor clyppeth it,after it is taken to hym to ſpende,but ſpendeth euen the ſelfe ſame that he had of hys lorde, and ſpendeth it as hys lordes commaundement is,neyther to hys owne auaūtage vtterynge it,nor as the leude ſeruaunt dyd, hydyng it in the grounde. Now yf a faythful ſteward ought to do,as I haue ſayd, I praye you ponder thys wel, whether in chriſtendome there haue bene hytherto faythfull ſtewardes or no? I praye you was there not ſome,that deſpiſynge the money of the lorde,as copye & not currannt,eyther coyned new themſelues or els vttered abrode newlye coyned of other, ſome tyme eyther adulteratynge the worde of God, or els mynglyng it (as tauerners do,which brewe and vtter the euell and good both in a potte) ſometyme in the ſtede of goddes worde, blowynge out the dreames

A fayth full ſteward. mat.xxv

mes of men: whyle they preached to the people, the redemption that cõmeth by Christes death to serue only them that dyed before hys commyng that were in the tyme of the olde testament, and that nowe redempcion and forgyuenes of synnes purchased by money, and deupsed of men, is of efficacy, and not redẽption purchased by Christ. Be these the faythfull stewardes of goddes mysteries, and not rather fals dissipatours of them? whom god neuer put in office but rather the deuel sette them ouer a myserable familie, ouer an house miserably ordered & entreated. Happy were Christẽdome, yf such preached seldome. And yet it is a wonder to se these, in theyr generacion, to be moch more prudent and politike, than the faythfull ministers are in theyr generacion, whyle they go aboute more prudently to stablysche mennes dreames, than they do to holde by gods cõmaundementes. Thus it cometh to passe that workes lucratyue, wylworkes, mennes fansyes reygne, & christiane workes, necessary workes, frutefull woorkes, be troden vnder foote. Thus the euell is moch better set out by euel menne, than is the good by good mẽ: because the euell be more wyse, than be the good in theyr generacion. These be the false stewardes, whõ all good and faythfull men euery daye accuse vnto the rych mayster of ỹ household, not wythout great heupnesse, that they wast hys goodes, whom he also one daye woll call to hym and saye vnto them, as he dyd to hys steward whan he sayd, what is thys that I heare of the? Here God partly wondereth at oure vnkyndnes and perfidie, partly chideth vs for them and beynge both full of wonder, and ready to chyde

areth vs: What is thys that I heare of you? Is thoughe he ſhulde ſaye vnto vs, all good men in all places complayne of you, accuſe your auaryce, your exactions, your tyrannye. They haue deſyred in you a long ſeaſon, and yet deſyre diligēce and ſyncerytie. I commaunded you, that wyth all induſtrie and labour ye ſhulde feade my lytle ons both bodyly with your temporall goodes and rentes whyche ye haue for that purpoſe delyuered vnto you, and alſo goſtlye wyth my worde. But what do you? ye erneſtlye fede your ſelfes from daye to daye, wallowynge in delytes and ydlenes. I bad you teach my commaūdementes and not your fantaſyes, and that ye ſhulde ſeke my glory & my bauntage: you teach your owne tradicyons, and ſeke your owne glorye and profyte. You preach very ſeldome, and whā ye preache, ye do nothyng but ſnappe them that preach truly, aſmoch as lieth in you, ſo that it were moch better ſuche not to preach at all, than ſo to preach. Oh, what heare I of you? You that ought to be my ſtewardes, what other thynge do you, than applye all your ſtudye to bryngē my lytle ons to enuye, ſhame, contempte, yea more then thys, ye pulle them into peryls, into pryſons, and as moch as in you lyeth, to cruel deathes. To be ſhorte, I wolde that my people ſhulde heare my doctrine, and at theyr cōmodytie reade it alſo as many as wold: your care is not, that all men maye heare it, but all your care is, that none ſhulde reade it, becauſe ye be afrayed leſte they by the readynge ſhulde vnderſtand it: and vnderſtandyng, learne to rebuke your vngardnes, infidelytie, & ſlouthfulnes. Thys is your generacion, thys is your beſtowynge

of my treaſur:thys is your wyſdome. In this gene-
racion,in thys diſpenſacion, you be moſte politike,
moſte wyttye. These be the thynges that I heare of
your demeanour. I wyſhed to heare better reaporte
of you. Haue ye thus deceyued me? or haue ye rather
deceyued yourſelues? where I had but one houſe,
that is to ſaye, ꝑ churche,and thys ſo dearly beloued
of me that for ꝑ loue of her I dyd put myſelfe forth
to be ſlayne & to ſhede my bloude:thys church at my
departure, I cõmitted vnto youre charge to be fed,
to be noryſhed,and to be made moch of. My pleſure
was,ye ſhulde occuppe my place:my deſyre was, ye
ſhulde haue borne lyke loue to thys church, lyke fa-
therly affection, as I dyd. I made you my ſte war-
des,yea in matters of moſte importaunce. For thus
Luce.x. I taught openly: He that ſhulde heare you, ſhulde
heare me: He that ſhulde deſpice you,ſhulde deſpice
Mat.xvi. me. I gaue you alſo keyes, not erthly keyes,but he-
uenlye. I left my goodes ꝑ I haue euermore moost
highly eſteemed,that is, my worde and ſacramentes,
to be diſpenſed & miniſtred of you. These benefites
I gaue you:and do ye gyue me theſe thankes? Can
ye fynde in your hartes thus to abuſe my goodnes?
Haue ye thus deceyued me? No no,ye haue not de-
ceyued me,but your ſelues. My gyftes & benefytes
towarde you,ſhalbe to your greater dãnation. By-
cauſe ye haue contẽpned the lenitie & clemẽcy of the
mayſter of the houſe, ye haue ryght wel deſerued to
abyde the rygoure and ſeueritie of the iudge. Come
forth than, let vs ſe accompte of your ſtewardſhip.
An horrible and fearfull ſentence: ye maye haue no
longer my goodes in your handes. A boyce to wepe

at

at,and to make mē tremble. You ſe my frendes, you ſe,to what euel,ꝑ euel ſtewardes muſt come to,your laboure is payde for, yf ye can ſo take hede, that no ſuch ſentence be ſpokē to you. Naye we muſt al take hede,leſt theſe threatenynges one daye take place in vs al, aſwell vs of the clergye for myſpendynge the ſpirituall treaſure, as you of the laytie for myſpendynge the temporal treaſure,wherof god hath made vs ſtewardes. Wherfore good people at the leſt way let vs take exemple & folow the policie of ꝑ worldly ſtewarde ꝑ our ſauiour Chriſte here telleth hys tale of,to thintent we ſhulde do the ſame. This worldly ſtewarde whan he ſawe he was accuſed to hys lorde that he had waſted hys goodes,thought thus wyth hymſelfe. What ſhal I do? my lorde wol ſurely take from me my ſtewardſhyp. Dygge I can not,and to begge, I am aſhamed. Wel, I wol at leſt way make me frendes of my lordes goodes,whych whan I am remoued out of myne office,ſhall take me into theyr houſes for the kyndnes and benefyte that they ſhall haue receyued at my handes. So whan he had aſſēbled together all hys lordes detters, he ſayde to the fyrſt. What oweſt thou to my lorde? He anſwered,an hundred tonnes of oyle. Than the ſtewarde to hym ſayd: Take thy wrytynge and ſyt downe quyckely,& wryte for an hundred,but fyftye. My lorde is very ryche, I woll that by my meanes thou ſhalte wynne the one halfe. Thys done,he ſayd to an other. Howe much oweſt thou? He anſwered, an hundred quarters of wheat. The ſteward alſo bad hym: ſyt downe and wryt in hys byll but foure ſcore. For(ſayeth he) my lorde ſhal not eſpye twentye taken awaye,but to

the, whych arte a poore man, it maye do pleaſure. In ſemblable wyſe he dyd wyth the reſte of hys lordes detters. Now thys diſceyt and polycie yf thys temporal rych man had eſpyed, he wolde ſurely haue punyſhed hys ſtewarde. But yet the Lorde Jeſus for an exemple of lyberalitie, commended and prayſed vnto hys diſciples the diſceytfull but yet wyſe poltcie of thys ſtewarde, and to the imitacion and folowynge of hym he prouoketh all vs chriſten men and rebuketh our ſlouthfulnes, in aſmuche as worldlye wyſe men and ſuche as ſerue thys worlde are wyſer and more buſye in prouidynge for them ſelues the ſuſtenaunce of the bodye, then we be whych ought to forſake the vanities of thys worlde and folowe the thynges ꝑ be eternall. The chyldren of thys worlde (ſayeth he) are wyſer than the chyldren of lyght in their natiõ. My frendes ye ſhal vnderſtãd ꝑ our ſaui our Chriſte in thys ſaynge, touched ꝑ ſlouth & ſluggiſhnes of hys: he dyd not alowe the fraude and ſubtyltie of other, neyther was he glad ꝑ it was in dede as he had ſayed, but cõplayned rather that it ſhulde be ſo: as many men ſpeake many thynges, not that they ought to be ſo, but that they are wont to be ſo. Naye, thys greued Chriſt, ꝑ ꝑ chyldrẽ of this worlde ſhulde be of more polycie than the chyldren of light, whych thyng yet was true in Chriſtes tyme, & nowe in our tyme is moſte true. Who is ſo blynde but he ſeeth thys clearly, excepte perchaunce there be any ꝑ cannot diſcerne the chyldren of the worlde frome the chyldren of lighte? The chyldren of the worlde conceyue & forth bryngе more prudently, & thynges conceyued and brought forth, they nourych and cõſerue

wyth

wyth moch moze polycie, than do ꝑ children of light. Wheych thynge is as sorowfull to be sayed, as it seemeth straunge to be heard. When ye heare ꝑ children of the worlde, you muste vnderstand the worlde, as a father. For ꝑ worlde is father of many children not by fyrste creacion and worke, but by imitacion & loue. He is not only a father, but also the sone of an other father. If ye knowe ones hys father, by & by ye shal knowe his children. For he ꝑ hath ꝑ deuyl to hys father, muste nedes haue dyuelysche children. Nowe ꝑ deuyll is not only taken for father, but also for prince of ꝑ worlde, that is, of worldy folke. It is all one thynge or not moch differēte to saye children of the worlde, and children of the deuell, accordynge to that, that Christ sayd to the Iues. Ye are of your father the deuel: where vndoubtedly he spake to children of thys worlde. Now seynge the deuell is both author & ruler of darknes in whych ꝑ childrē of this worlde walke, or rather wander, they hate deadly both the lyght, and also the children of lyght. And herof it commeth, that the children of lyght neuer or verye seldome do lacke persecution in thys worlde, whervnto the children of the worlde, that is, of the deuell, bringeth them. No mā there is but seeth, that these vse much more policie in procurynge the hurte and damage of the good, than those in defendynge themselues. Therfore gather you the disposition of the children, by the disposition of the fathers. You knowe thys is a prouerbe much vsed, An euel crow, an euell egge. Than the childrē of thys worlde that are knowen to haue so euel a father the worlde, so euell a grandfather the deuell, can not chose but be

The worlde

The deuell.

Io. viij.

Prouerbe.

euel. Surely the fyrſte heade of theyr aunceſter was that deceptful ſerpent the deuel a monſter mõſtrous aboue all monſters. I can not holly expreſſe hym, I wote not what to call hym, but a certayne thynge al togethet made of the hatred of God, of myſtruſt in God, of lyenges, deceytes, periuries, diſcordes, manſlaughters, and to ſaye at one worde, a thynge congeled, heaped vp, and made of all kynde of myſchefe But what go I aboute to diſcriue particularly the deuels nature, whan no reaſon, no power of mans mynde, can compryſe it? This only I can ſay as in a groſſe ſumme, of the whych all we (oure hurte is the more) haue experience, ꝑ the deuel is a ſtynkyng pudel of al vyces, a foule fylthye chancll of al myſcheues: a that thys worlde, hys iſſue, euen a chylde mete to haue ſuch a parẽt, is not much vnlyke his father.

A deſcription of the deuell.

The genealogy of the deuell.

Than thys deuell beynge ſuch one, as can neuer be vnlyke hymſelfe, Lo of enuye hys welbeloued lemman begat the worlde, and after left it wyth diſcorde at nours. whych world, after it cam to ꝑ ful growe, had of many concubynes, many ſonnes. He was ſo plentyfull a father, and had gotten ſo many chyldrẽ of lady pryde, dame glotony, mayſtres auarice, lady lechery, and of dame ſubtyltie: that nowe harde and ſcante, ye maye fynde any corner, any kynde of lyfe, where many of hys chyldren be not. In court, in cõtrey, in cytie, i village, i college, in tẽporaltie, i clergie yea where ſhal ye not fynd thẽ? Howe be it they that be ſecular and laye men are not by and by chyldren of the worlde: neyther yet be they forthwyth the chyldren of lyght, that are called ſpirituall and of ꝑ clergie. No no, as ye maye fynde amonge the laytie many

ny chyldren of lyghte: ſo amonge the clergie(howe much ſo euer we chalenge theſe holy tytles vnto vs, and thynke them only due to vs: Vos eſtis lux mundi,peculium Chriſti.&c.Ye are ỹ lyght of ỹ worlde the choſen people of Chriſt,a kyngely preſthode, an holy nation,and ſuch other)Ye ſhall I ſaye amõge vs of the clergie yet fynde many chyldrẽ of ỹ world, bycauſe in all places the worlde getteth many chyldren.Amonge the laye people the world ceaſſeth not to bringe to paſſe that as they be called worldly, ſo they are worldly in dede drawẽ headlonge by worldly deſyres, in ſo muche that they maye ryghte well ſeme to haue taken as well the maners as the name of theyr father.In the clergye the worlde alſo hath lerned a waye,to make of men ſpirituall, worldlynges, yea and there alſo to forme worldlye chyldren where wyth great pretenſe of holynes and crafty coloure of religion they vtterly deſyre to hyde & cloke the name of ỹ worlde,as though they were aſhamed of theyr father,whych do execrate and deteſt ỹ world (beynge neuertheleſſe theyr father)in wordes & outwarde ſignes,but in harte and worke,they colle and kyſſe hym,and in all theyr lyues declare themſelues to be hys babes:in ſo much that in all worldly poynts,they farre paſſe and ſurmounte thoſe, that they call ſeculars,laye men,men of the world. The chyld ſo diligently foloweth the ſteppes of hys father, neuer deſtitute of the ayde of hys grandfather. The chyldren of lyght haue policie,but it is lyke the policie of the ſerpent,and is ioyned wyth doueſche ſimplicitie. They ingender nothynge but ſymply,faythfully,and playnly,euen ſo doynge all that they do.

Math .v

i.pet.ij.

Chyldrẽ of lyghtes policie.

And

And therfore they maye the eaſylyer be combred in
theyr ingendrynge, and be ꝑ more redy, to take wrõ-
ges. But the chyldren of thys worlde, haue worldly
policie, forely crafte, lyenneſh crueltie, power to do
hurte, more than eyther aſpis or baſiliſcus, ingen-
drynge and doynge all thynges craftly, deceytfully,
gylefully. Whych as Nembrothes and ſuch ſturdye
and ſtoute hunters, beynge full of ſimulation & diſſi-
mulation, before the lorde, decepue the chyldren of
lyght, and combre them eaſely. Hunters go not forth
in euery mans lyght, but do theyr matters cloſely, &
wyth vſe of gyle and decepte ware euery daye more
craftier than other. The chyldren of thys worlde be
lyke crafty hunters, they be myſnamed chyldren of
lyght, for aſmuch as they ſo hate lyght, & ſo ſtudy to
do the workes of darknes. Yf they were ꝑ chyldrẽ of
lyght, they wolde not loue darkenes. It is no mar-
uail, ꝑ they go about to kepe other in darknes ſeyng
they be in darkenes, frõ top to toe ouerwhelmed wt
darknes, darker thã is ꝑ darknes of hel. Wherfore it
is well done in all orders of men, to put a difference
betwene chyldren of lyght, and chyldren of ꝑ world,
bycauſe great decepte aryſeth in takynge the one for
the other. For is it a lytle decepte, when they that the
common people take for the lyght, go about to take
the ſonne and the lyght out of the worlde? But theſe
be eaſely knowen, both by the diuerſitie of myndes,
and alſo theyr armours. For where as the chyldren
of lyght are thus minded, that they ſeke theyr aduer
ſaries helth, welth, and profite wt loſſe of theyr owne
commodities, and oftymes wyth ieopardye of theyr
lyfe: The chyldren of the worlde contrary wyſe haue

ſuch

ſuche ſtomakes that they woll ſoner ſe them deed, ꝑ doth them good, then ſuſteyne any loſſe of tempoꝛal thynges. The armure of the chyldꝛen of lyghte, are fyꝛſt the woꝛde of God, whych they euer ſette foꝛth, & wyth all diligence put it abꝛode, that as much as in them lyeth, it maye bꝛynge foꝛth fruite: after this, pacience and pꝛayer, wyth the whych in all aduerſities the Loꝛde comfoꝛteth them. Other thynges they cõmitte to God, vnto whom they leue al reuengemẽte. The armure of the chyldꝛen of the woꝛlde, are ſomtyme fraudes and deceptes, ſomtyme lyes & money: By the fyꝛſt, they make theyꝛ dꝛeames, theyꝛ tradicions: by the ſeconde, they ſtablyſhe and confyꝛme the ſame, be they neuer ſo fonde, neuer ſo agaynſt ſcripture, honeſtye, reaſon. And yf any man reſiſte them, euen wyth theſe weapons they pꝛocure to ſlee hym. Thus they bought Chꝛiſtes death, the verye lighte it ſelfe: and obſcured him after hys deth. Thus they lye euery day the chyldꝛen of lyght, & obſcure them, and ſhall ſo do, vntyll the woꝛlde be at an ende. So that it maye be euer true, that Chꝛiſt ſayd. The chyldꝛen of the woꝛlde be wyſer in their nacion then be ꝑ chyldꝛen of light. Theſe woꝛdlynges pull downe the lyuely fayth whych woꝛketh by charitie and loue, & ſette vp an other fayth, an other confidence of theyꝛ owne makyng as in pardõs and ſuch trompery: the chyldꝛen of lyght contrary. Theſe woꝛdlynges ſette lytel by ſuch woꝛkes as God hath pꝛepared foꝛ oure ſaluation, but they auaunce traditions and woꝛkes of theyꝛ owne inuention: the chyldꝛen of lyghte contrary. The woꝛdlinges, yf they eſpye pꝛofite, gaines, lucre in any thynge, be it neuer ſuch a tryfle, be it ne-

Armure of the chyldrẽ of lyght

Armure of worldes chyldren

uer ſo dãnable, they preach it to the people: and defende it wyth toth and naple. They can ſcarſe diſalowe any abuſes of thynges, albeit they be intollerable, leſt in diſalowynge the abuſe, they loſe parte of theyr profyte. The chyldren of the lyght, cõtrary put all thynges in theyr degre, beſt hygheſt, next, next, ẏ woꝛſt loweſt. They extoll thynges neceſſary, chriſtian, and cõmaunded of God. They pull downe wyll wꝛkes fayned by men, and put them in theyr place. The abuſes of all thynge they erneſtly rebuke. But yet theſe thynges be ſo done on both parties, and ſo they both do gendꝛe, ẏ chyldren of the woꝛlde ſhewe themſelues wyſer than the chyldren of lyght. Neyther the chyldren of the woꝛlde be onely wyſer, than the chyldren of lyghte, but are alſo ſome of them, amonge themſelf, much wyſer then the other in theyr generation. Foꝛ albeit, as touchyng the ende, the generation of them all, is one: yet in thys ſame generation, ſome of them haue moꝛe craftely ingẽdꝛed, thã the other of theiꝛ felowes. Foꝛ what a thinge was ẏ, that ones euery. C. yere, was bꝛought foꝛth in Rome of ẏ chyldrẽ of this woꝛlde, & vꝑ how much policie it was made it is a wõder to heare. How ſom bꝛought foꝛth Canonizations, ſome Expectations, ſome pluralities and vnions, ſome totquottes, and diſpenſations, ſome pardons, and theſe of wonderfull varietie, ſome ſtationaries, ſome Jubilaries, ſome pocularies foꝛ dꝛynkers, ſome manuaries foꝛ handlers of relyques, ſome pedaries foꝛ pylgrimes, ſome oſcularies foꝛ kyſſers: ſome of them engẽdꝛed one, ſome other ſuch fetures, and euery one in that he deupſed, was excellent, politike, wyſe, yea ſo wyſe, that wyth

theyr

they? wyſedome they had almooſt made al ꝑ woꝛlde fooles. But yet they that begotte and bꝛought foꝛth ꝑ they? old aũcięt purgatoꝛie picke pourſe, I meane that which was ſwaged & cooled ẅ a graye freers coule put vpon a deade mans backe, to the fourth parte of hys ſynnes, that that was vtterly to be ſpoi led, and of none other, but of the mooſt pꝛudẽt loꝛde the byſhop of Rome, and of hym as ofte as hym lyſted: they, I ſaye, that were the wyſe fathers and bꝛo chers of thys purgatoꝛie, were doubtles, the wyſeſte of all they? generation: and ſo farre paſſe both the chyldꝛen of lyght, and alſo the reſt of they? company that they both are but fooles, yf ye compare them ẅ theſe. It was a pleaſaunt fiction, and from the be= gynnynge ſo pꝛofytable to the feyners of it, that al= moſt, I dare boldly ſay, there hath ben no emperour that hath gotte̅ moꝛe by taxes and tallages of them that were alyue, than theſe the very and ryght be= gotten ſonnes of the woꝛlde gotte by deade mennes tributes and gyftes.

But what go I aboute particularly to recoũte vnto you the wonderfull craftes and policies of the chyl= dꝛen of thys woꝛlde? Certes no tonge, no oꝛation is able to expꝛeſſe them, they be ſo many and ſo ſundꝛy. Wherfoꝛe my welbeloued frẽdes, were it not a right foule ſhame foꝛ vs Engliſh men, foꝛ vs, I ſaye, that pꝛetende vtterly to deteſt and renounce the fraudes and policies of the byſhope of Rome and of all hys limmes, and to enſue the true religion of Chꝛiſt and whych counte oure ſelues the childꝛen of the lyghte, were it not I ſay a ſhame ꝑ theſe woꝛldlinges ſhuld haue ſuch a foꝛſyght, pꝛudence, and wiſdom in they?

kinde for thynges tranſitorie, whych be of ſmall valure and mere vanities, and that we ſhuld be ſlacke and negligent by doinge of oure officies and duties towardes our neighbours to gette vs the rewardes of euerlaſtinge life, namely ſithe euery one of vs bycauſe of the incertain terme of thys life oughte euer to be in a redynes and to awayte when the Lorde of heuen wol ſay vnto vs as was here ſaid to the Stuard. Gyue accomptes of thy ſtuardſhippe, for thou maiſte be no lengar ſtuard. Thys tyme, bicauſe it is both vncertaine to euery man & alſo ſhorte, we muſt therfore haſten vs to beſtowe our erthly ſubſtaunce vpon the pore wherby to gette vs a paſporte to eternall life. For ſo ſhall it come to paſſe, that the good dedes & benefites whyche other folke haue done, we ſhalbe made partakers of, whyl we helpe them with our goodes. For aſſuredly he that wyth hys worldlye ſubſtaunce helpeth the prophete I meane hym that ſetteth forth Chriſtes worde, the ſame ſhall receyue the rewarde of the prophete, & ſhalbe relieued in ſemblable wyſe in the kyngdome of heuen wyth ꝑ good deades of the prophete or preacher. And therfore the Lorde ſayeth here in thys place: Make you frendes of the Mammon of iniquitie. As who ſhulde ſaye: Se ꝑ ye prouyde for yourſelues in tyme, accordinge to therexemple of thys prudent and politike ſteward. Get you good frendes of an euel thynge, that whan at the lordes commaundement ye ſhalbe compelled to departe from thys tente and pauilion of your bodye, they maye receyue you into euerlaſtynge habitacions. It is an happye chaunge, whan earthly thynges be permuted for heauenly. What thynge is by

Make you frendes of the wicked Mãmon.

ler,or goeth further from vertue, thā the goodes of thys worlde? They are skant at any tyme gotten wythout fraude,wythout deceyt,and crafte,neyther is there any other waye of keppynge & augmentynge them,than of gettynge them. It is (no doubt) an o-nerouse,and a chargeable possession,and in ỹ meane season neyther sure nor longe lastynge. For truely they folowe not theyr mayster, whan he departeth hense. But wyth these yet maye he bye the thynge, that is euerlastynge,and that maye do hym good in the lyke to come. So shall it come to passe, that that thynge,whych yf it be layde vp,maketh a man wyc-ked and subiecte to many cares,the same yf it be wel bestowed,is become an instrument of the euangeli-call ryghtuousnes, whyle both he is relyued of hys necessities whych serueth the gospel,and a rewarde retourneth wyth much gaynes to the gyuer. Wher-fore my frendes to conclude, yf we wyll not be lyke these chyldren of the worlde, whome I haue spoken of,let vs hartely loue the lyghte, let vs walke in the lyght and let vs so be the chyldrē of lyght whyle we are in thys worlde,that we may shyne in the worlde ỹ is to come bryght as the Sōne. Let vs accordyng to our sauioure Christes aduertisement & counsaile here, playe the partes of the wyse stewarde. Let vs make vs frendes of our money and worldly goodes in bestowynge them not vpon pardons as ỹ byshop of Rome teacheth vs,but vpon our poore and nedy neyghbours, to thintent that they maye receyue vs agayne,whither into theyr owne houses to gyue vs dyner for dyner,cote for cote,money for money? No but into euerlastinge habitaciōs and tabernacles in

heauen, there to haue fruition of all celeſtiall ioye wyth the father, ſonne, and holy gooſt. To whome be all honoure, all glorye, al imperie for euer & euer. Amen.

The Epiſtle on the.x.ſondaye after Trinitie.

The.i.Epiſtle to the Corin.the.xij.Chap.

Thargument.

☞ The diuerſitie of the gyftes of ꝑ holy gooſt.

BRethren, ye knowe that ye were gentyles, and wente your wayes vnto domme ymages, euen as ye were led. Wherfore I declare vnto you that no man ſpeakyng by the ſpirite of God, defieth Ieſus. Alſo no man can ſaye that Ieſus is the Lord, but by the holy ghoſte. There are diuerſities of gyftes, yet but one ſpirite. And there are differēces of adminiſtracions, and yet but one Lord. And there are dyuerſe maners of operacions, and yet but one God whyche worketh all in all. The gyfte of the ſpirite is gyuen to euery mā, to edifie wythall. For to one is gyuen thorowe the ſpirite, the vttraunce of wyſdome. To an other, is gyuen the vttraūce of knolege by the ſame ſpirite. To an other is gyuen fayth, by the ſame ſpirite. To an other, the gyftes of healyng, by the ſame ſpirite. To an other power to do miracles. To an other, prophecie. To an other, iudgemente to diſcerne ſpirites. To an other, diuerſe tōges. To an other, the interpretacion of tonges. But theſe al, worketh euen the ſelfe ſame ſpirite diuidyng to euery man a ſeuerall gyfte, euen as he wyll.

The

The auncient fathers (good people) which ordey ned thys epistle to be redde thys daye in the church, thought it (no doubt) ryght necessarye, that there shuld be some certayne tyme appoynted in the churche, to intreate of the gyftes of the holy goost; wherwyth he hath adourned and furnyshed one mẽ ber of the same before another to thyntent that they whych haue the mo gyftes, shulde the more labour and the rather helpe other. And therfore Christ sayd to hys disciples. He that is the greater man of you, be he the seruaunt of thother. The occasion that mo ued saynt Paule to wryte these thynges of gyftes semeth to be thys. The worde of God whan it is pu rely and syncerely preached, can not be abydẽ ne suf fred of the deuell, who is the mooste sworne enemy of the pure worde. He commeth therfore by and by, and attempteth al the meanes possible, eyther vtterly to destroye it, or at leaste waye to blotte it wyth false doc trine, as we se ỹ thynge to haue come to passe in our tyme not wythout great confusion. The Apostle to remedye these inconueniencies, wryteth these thyn ges concernynge gyftes, bycause that of pryde and vayneglorye whych is conceyued by great gyftes of God, sundrye sectes and cõtencions, be wont to ryse. Yea the deuell hath no redyer waye to take awaye gods worde, than to make vs puffed vp wyth pryde in our lernynge and knowlege, and so to set vs toge ther by the eares, whych meane also the deuell vsed in the church of the Corinthians, in whych one pur sued an other very vnchristianly for theyr gyftes. Some there were whyche despysed the gyftes of the holy goost, as at this daye there be some whych des pice

The oc casion of thys epistle.

pice the expoſitions and interpretacions of all holy doctours & fathers of the church, leanynge onely to theyr owne wytte & expoſition, ſome whych deſpice & lyberall ſciencies, and good artes, ſome whych ſaye that the knowlege of the tonges do no good in the church. But thys is the ſtrayght waye to take away gods worde. For whā preachers yea or laye mē ſhal ſtrye amonges themſelues of vayne glorie: there muſt the pure worde of God nedes be adulterated & corrupted wyth infinite ſectes.

Fyrſte therfore ſaynte Paule in thys epiſtle putteth the Corinthians in remembraunce of the ſtate of theyr former lyfe that they lyued in before they came to the knowlege of gods worde. For there is ſurely no argument eyther greater or ſtrōger to ſtey men frō takynge prynde of theyr gyftes, than is this, to put them in mynde of theyr former ſtate and conuerſation that they were in, whyle they were oute of grace & walked in blyndnes & ydolatrie. For what other thynge were we, before the knowlege of gods worde, than wycked panyms and ydolaters? From whych inconueniencies and euels, whan we are delyuered by grace, I praye you what occaſion doeth now remayne for vs to be proude? In that we be turned of wycked panyms into chriſtians, it is not our meryte. Furthermore where as of ydolaters we be made the true worſhippers of God, neyther can we aſcribe thys to our owne powers. That we haue gyftes now beynge vnder the Goſpell, by whoſe benefyte commeth it? Surely not by our owne merite. By whoſe than? By the bountifulnes and benefyte of the holy gooſt. What gloriacion than remayneth

vnto

vnto vs: Forsoth thys, that we may saye we were wycked panyms, worshippers of ydols, & enemyes of God, but now through the grace & fauour of god we be delyuered from so great euels. Afore ꝑ worlde it wolde seme a great foly and madnes, a mā to glorie and boast in other mens benefytes. But what a greater foly and madnes is it, as the Corinthians dyd, to glorye in the gyftes of god, whych do chaūce vnto men of mere grace, and that but only for a tyme of thys lyfe? Assuredly my frendes the chiefe arrogancie inflacion or puffynge vp with pryde which some men vpon theyr syngular gyftes at thys daye haue, springeth principally herby, that they consyder not what they were before the openynge and reuelacion of the gospel. Hetherto pertayneth the sayenge of Paule in the. viii. chapter of the fyrst epistle to the Corinthians. Scientia inflat. Knowlege maketh a man swell in pryde, as who shulde saye: When men knowe that they be no longer vnder the condemnacion of the lawe but in the state of grace, thys knowlege namely yf it be not ryghtly vnderstanded maketh many men proude, arrogant, puffed vp, negligent, slacke in the office of charitie, and ouermuche spirituall, whych oftentymes wyth great contempte of other do glorye of theyr giftes and take a pryde in them. But agaynst thys inflacion and pryde (as I haue sayd) there is no remedye more present for vs, then often to cal agayne to our remēbraūce our pristine and former state of lyfe, which thinge ꝑ apostle Paule before the rest of the Apostles doth most diligently in all hys epistles & namely in thys epistle. To thys agreeth that whych he sayeth in the fourth

The cause of arrogancye in gospellers.

Sciētia inflat.

i.cor.iiij chapter of thys epiſtle. What haſte thou that thou haſt not receyued the ſame before? And yf thou haſt receyued it, why doeſt thou bragge?

Secondly, we be here taught and informed of the authour and cauſe of theſe gyftes, that is to ſaye, ꝑ holy ghoſt & of hys principall office: and in eſpeciall of the greateſt gyft of all, whych is to endowe vs ẅ the knowlege of Chriſte, out of whych gyfte ꝑ other ſpeciall gyftes do flowe none otherwyſe then out of a quycke ſpryng. For Chriſte beyng knowen and apprehended by a lyuely fayth, whyche is euer in a redyneſſe whan occaſion ſerueth, to worke by charytye and to fructifie, is the cauſe that we receyue the holy ghoſte and all hys gyftes, accordyng to the ſa-
Pſalm. lxvi. yng of the prophete. When he aſcended vp to heuen, he led captiuitie a pryſoner, and gaue giftes to mē. Thys aſcenſion is yet daylye accomplyſhed in vs, when by ꝑ ayde of the holyghoſte we knowe Chriſte and take holde of hym by lyuely fayth, who beyng knowne & apprehēded, ſendeth vnto vs more abundantly the holy ghoſte, and endoweth vs ẅ gyftes. To ſaye then that Chriſte is the Lorde, is the verye gyfte of ꝑ holy gooſte wherupon all the reſte of the gyftes be founded and layde, as appeareth by the verſe of ꝑ pſalme aboue remēbred: Aſcendit in altū captiuā duxit captiuitatē, dedit dona hominibus. And ſurely, who ſoeuer hath thys gyfte of the holy ghoſte, that he can ſaye Chriſt to be the Lorde, maye ſone be made alſo partaker of the other gyftes. But he that defieth Chriſt, he ꝑ calleth Chriſt Anathema he can be partaker of no gyftes of the holye ghoſte. They call Chriſte Anathema, whyche denye hym to

be

be Lorde, whyche thynge is as moch to saye, as to denye hym to be the Sauiour of the worlde, whych hath ouercome death, and whych nowe wyth great power raygneth ouer synne, death, and the deuell. It is also to denye Christ to be our iustice, sanctification, and redẽption, who furthermore lyke a moste valiaũt Lorde protecteth, defendeth, and saueth vs from all euels. Anathema is a Greke worde & signifyeth a lapenge aspde or separacion of gyftes which were offred vp to goddes and whyche was lawfull for no man to remoue out of theyr place. Euen so do hypocrites set aparte Christ, and vse not hym, but the workes of theyr owne inuention, to such hypocrites Christ is Anathema, that is to saye, a cast awaye a thynge accursed, abhorred, and detested as in lyke wyse the Jues by Anathema do sygnifye an exeeracion or cursynge, as sayne Hierome also wytnesseth. Anathe mawhat it is, Hierom

Thyrdly the apostle doth here teach vs the final vse and ende of all gyftes, whych is vnitie and concorde, so that we must knowe, that the holy goost as he is one, so he gyueth hys gyftes to men to the vnitie and edificacion of the churche and not that men shulde after a contencious and vncharitable sorte be proude and glorie of theyr gyftes and talentes ỹ God hath indowed them wyth. These men preache rather for vayne glorie and to wynne them prayse of men, than to edifye the christen flocke. Wherfore they haue theyr mede and rewarde. Let vs then my welbeloued brethren, cease of all such contencious & vncharitable boastyng & despysynge of others that haue not the knowlege whych we haue. Yf they offende, let vs rather gently and charitably monyshe

them betwene them and vs,and not raple,triumphe detracte and defame them with vnſempnge names. Let vs call to mynde what we were oure ſelues and what we be of oure ſelues. Let vs remember that what ſo euer we haue,the ſame we haue receyued of gods grace and not of owne proper powers. Thus doynge,we ſhal edifye our brethren and ſyſterne,we ſhall declare,that we be in dede the perſons that we be named,that is to ſaye, chriſten men and women, folowers of Chriſte, and fynally inheritours of euerlaſtynge bleſſe prepared for vs by the father of heauen. To whome be all glorye and prayſe worlde wythout ende.

AMEN.

The goſpell on the.x.ſondaye after Trinitie.

The.xix.chapter of Luke.

Thargument.

☞The punyſhment of ſuch as deſpice goddes worde and how Chriſt caſteth out byers and ſelers in the temple.

WHan he was come neare,he behelde the cytie and wepte on it, ſayenge: Yf thou haddeſt knowen thoſe thynges whyche belonge vnto thy peace, euen in thys thy daye, thou woldeſt take hede. But nowe are they hydde from thyne eyes. For the dayes ſhall come vpon the that thyne enemyes alſo ſhall caſte a banke aboute the, and compaſſe the rounde, and kepe the in, on euery ſyde, and make the euen wyth the grounde, and thy chyldren whych are in the. And they ſhal not leaue

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in the one ſtone vpon an other, bycauſe thou knowelt not the tyme of thy viſitacion. And he wente into the temple, and began to caſte out them that ſolde therin, and them that bought, ſayenge vnto them: It is writtē, my houſe is the houſe of prayer: but ye haue made it a den of theues: And he taught dayly in the temple.

My welbeloued frendes in Chriſt ye ſhal vnderſtand ꝑ God is right good and much mercyful towarde vs. Father of mercy and God of all conſolation is he as ſayut Paule ſayeth. And yet for all that we muſte take good hede, that we do not abuſe the hygh benefyte and commoditie of hys mercyful nes & goodnes as they of Jeruſalē hath done, lyke as in thys ſtorye we rede. We ſe how Jeſus Chriſte was come for to bringe them grace for to teach and to ſaue them, and they haue refuſed him. It was for that cauſe only that he wepte whan he dyd beholde the cytie as is now made mēcion in the goſpel. And in that ꝑ he hath wept he hath wel ſhewed ꝑ he wold not couete the death nor the damnation of the ſynner. He dyd not wepe for the ruyne and fall that he knew ſhuld enſue of the fayre houſes, of the towers, and great edifices and buyldynges, but he bewayled the loſſe, the ruyne, and damnation of the people He ſayde O Jeruſalem yf thou dyddeſt knowe the thynges that belonge vnto thy peace euen in thys thy daye, thou woldeſt take hede. As yf he had ſayd, yf thou knewelt thy myſery, & the confuſion, & deſolation whych is to come to the, and ſpecially yf thou dyddeſt knowe it in theſe dayes whan I am deſcen-

ded from heuen for to make thy peace wyth god my father and get the remyſſion of thy ſynnes, yf thou (I ſaye) dyddeſt knowe it: thou ſhuldeſt haue good cauſe for to wepe wyth me. But now all thys is hyd den from the, thou feareſt nothynge forbycauſe that thou careſt for nothynge. But ꝑ dayes ſhall come in the and thyne enemyes ſhall enuiron the wyth bulwarkes. &c. Now my frendes by deſolation and confuſion temporall of them of Ieruſalem whych wold not beleue nor receyue Ieſu Chriſt, is fygured ꝑ ſpirituall confuſion whych ſhal come vnto them which yet wyll not receyue hym nor folowe hym and which make reſyſtence agaynſt hym & hys goſpel of whom the nomber is great. For whome alſo Ieſus Chriſte knowynge theyr diſtruction that was to come hath wept. Thoſe whych thynke to be ſaued by any other meanes then by hym and whych haue theyr fayth & theyr hope in any other then in hym and by him, ſurely they haue not yet receyued hym, and euell ſhall come vnto them. For God alone is the obiecte of the fayth, hope, and charitie of chriſten men. Then foloweth that after he was arryued there, he entred into the temple and droue out of it the byers and ſellers. God (yf hys pleaſure were) I hertely beſeche hym to vyſite agayne hys holy temple I meane the churche of chriſten men and women and the houſe of prayer where as he alonly ought to be ſerued and worſhipped by hys ſubiectes in ſpirite and veritie. And that it wolde pleaſe hym to caſte out thoſe whych ſhalbe founde byers and ſellers by ſymonye and couetouſnes and that woll reſyſt hys mooſt holy and ſacred worde and that wyll let that the ſeruice of god in ſpirite

Ioh. iiij.

rite and veritie be not accomplyshed accordynge as he wolde by hys ryghte holy worde & ordenaunce to be serued and honoured. Unto hym be al glorye and honoure in infinita secula. Amen.

The Epistle on the.xi. sondaye after Trinitie.
The.i. epistle to the Corin. the.xv. chapter.

Thargument

☞The resurrection of the deade.

BRethren, as perteynynge to the gospel whych I preached vnto you, whyche ye haue also accepted, and in the whych ye continue, by the which also ye are saued: I do you to wytte, after what maner I preached vnto you, yf ye kepe it, except ye haue beleued in vayne. For fyrst of all I delyuered vnto you, that whyche I receyued: howe that Christe dyed for our synnes, agreynge to the scriptures: And that he was buryed, and that he arose agayne the thyrde daye accordynge to the scriptures: and that he was sene of Cephas, than of the twelue. After that was he sene of mo then fyue hundred brethren atonce: of whyche many remayne vnto thys daye, and many are fallen aslepe. After that appeared he to Iames, then to all the apostles. And last of all he was sene of me, as of one that was borne out of due tyme. For I am the lest of the Apostles, which am not worthy to be called an Apostle, because I persecuted the congregacion of God. But by the grace of god, I am that I am. And hys grace whych is in me, was not in vayne.

The

THe thynge good people wherfoze ſaynt Paule beynge in this woꝛlde toke mooſt thought foꝛ, and the whych he had mooſt at hys harte nexte Jeſu Chꝛiſt, was foꝛ to knowe how euery churche dyd gouerne and entertayne themſelues in the Goſpell of Jeſu Chꝛiſt, to thintẽt that yf perdauenture any went out of the waye of trouth, he ſhulde be foꝛth wyth redꝛeſſed as ſpecially he doth ſhewe in ꝑ epiſtle of thys daye. He admonyſheth and reduceth in memoꝛy vnto the Coꝛinthiãs pꝛincipally two thynges on the whych all the fayth and all the aſſuraũce and hope of chꝛiſten men is founded. The fyꝛſt is that Jeſus Chꝛiſt is deade foꝛ our ſynnes. It is a woꝛde whych ought well to be impꝛinted in the hartes of chꝛiſten people, oꝛ els one ought not noꝛ is not woꝛthy to be called chꝛiſtened. Jeſus Chꝛiſt is dead foꝛ our ſynnes (ſayth ſaynt Paul.) Then we be nomoꝛe in dette foꝛ our ſynnes ſyth that Jeſus Chꝛiſt hath ſatiſfyed and payde foꝛ vs. Noꝛ also we ought nomoꝛe to ſerue vnto ſynne ſeynge that by hys death he hath wylled to cauſe ſynne to dye in vs yf ſo be we beleue ſtedfaſtlye in hym. The ſeconde thynge whych he reduceth in memoꝛy vnto the Coꝛinthiãs and to vs, is that Jeſus Chꝛiſt hath ben buried and is ryſen to lyfe agayne. Thys is it where on ꝑ hope of the chꝛiſten people ought to be founded. Foꝛ yf the heade be ryſen agayne to lyfe in triumphe & glo rye, in lyke caſe ſhall the mẽbers ryſe agayne. They ſhal ryſe agayne vnto grace and vnto ſpiritual lyfe in thys woꝛlde and vnto gloꝛye and lyfe eternall in
Apo. xx the other. As ſaynt Jhon ſayeth in hys Apocalyps. Happye ſhall they be & holy is he whych hath parte

in ꝑ fyrſt reſurrectiõ,the ſecõde death hath no power ouer them.Some falſe prꝛeachers wolde haue tourned the Coꝛinthians from the ſayd fayth & foꝛ thys cauſe doth ſaynt Paule warne them ſo buſely,ſayenge: My bꝛethꝛen I do you to vnderſtande and I do reduce to your memory the good newes which I haue prꝛeached vnto you I meane the goſpell which ye haue receyued by fayth to ꝑ whych ye haue ſtayed your ſelues and by the which ye ſhalbe ſaued yf you kolow it. I let you to wyt foꝛ what reaſon & in what faſhion I haue prꝛeached it vnto you yf ye haue remembꝛaunce therof, yea yf ye haue not beleued in vayne. Fyrſt that whyche I haue receyued of God whyche hath bene to me reuelate. What Chꝛiſte is deade foꝛ our ſynnes accoꝛdynge as it is wꝛytten as it hath ben ſayd befoꝛe and wꝛyttē by the pꝛophetes. Then he ſayeth he hath bene buryed and is ryſen agayne to lyfe.And foꝛ to confirme the ſame ꝑ moꝛe, he ſayeth moꝛe ouer,that Jeſus Chꝛiſt after hys reſurrection hath bene ſene by Peter and after by the xij.apoſtles and ſythꝛn hath bene ſene by.v.hũdꝛeth bꝛethꝛen beynge together.As yf he had ſayd: You ought to be well aſſured of thys foꝛ aſmuch as theſe myſteries haue not ben ſhewed vnto me alone, but the holy wꝛytynges doth wytneſſe ꝑ ſame. And alſo they vnto whome he hath appeared after hys reſurrection whych be of great nomber. Certes who ſoeuer leſeth the hope of reſurrection the ſame alſo leſeth all ſpirituall conſolation and comfoꝛte. Then after he commeth to ſpeake (in a great humilitie) of the grace whych Jeſus Chꝛiſt hath gyuen him.And after all (he ſayeth) he hath bene ſene by me, he hath

appeared vnto me whyche am as an aborſtiue creature. For I am the leaſt of the Apoſtles whyche am not worthy to be called an Apoſtle, for I haue perſecuted ꝑ churche of God, but I am that I am, apoſtle amonge the Gentyls in fayth and in trouth. I am that that I am not by my workes, not by my merytes, but by the grace of God. And hys grace (ſayeth he) hath not ben vdle in me. As yf he wolde ſaye: I haue not hyd the talent of gold whyche my mayſter & lorde Jeſu Chriſt toke me to beſtowe, but I haue made it to gayne more then any other. I haue labored more abundauntly then they all. But not I yet but the grace of God whych is in me. Saint Paule in ſpeakynge of hys owne perſon and of hys grace whyche he receyued of God ſpeaketh vnto vs teachyng vs by hys exemple that we ought to preſume nothynge of our ſelues but to yelde all vnto God & vnderſtande that all cometh from hym. The eccleſiaſtes ſayeth ſpeakynge of the See. The waters returne vnto the place from whence they come forth to thende that they may runne agayne. In lyke maner we muſt ſende agayne and knowlege God to be all grace to thende that he maye alwayes augment it vnto vs vnto the tyme that we maye come wyth hym into hys glorye for to prayſe hym, exalte hym, & perpetually to glorifye hym. Amen.

The Goſpell on the.xi.ſonday after Trinitie.

The.xviij.Chapter of Luke.

Thargument.

☞ The parable of the Phariſe and Publicane.

IEſus put forth thys parable vnto certayn which truſted in themſelues that they were perfite, and

deſpiſed

deſpiſed other. Two men wente vp into the temple to praye: the one a Phariſe and the other a Publicane. The phariſe ſtode and prayed thus wyth hym ſelfe: God, I thanke the, that I am not as other men are, extorſioners, vniuſt, aduoutrers, or as thys publicane. I faſt twyſe in the weke. I gyue tyth of all that I poſſeſſe. And the publicane ſtandynge afarre of, wolde not lyfte vp his eyes to heuen, but ſmote vpon hys breſt, ſayenge: God be mercyfull to me a ſynner: I tell you: thys man departed home to hys houſe iuſtifyed, more thā the other. For euery one that exalteth hymſelfe, ſhalbe brought lowe: And he that humbleth hymſelfe, ſhalbe exalted.

My frendes and bzethzē in our Sauiour Chriſt Jeſu, I do you well to vnderſtande, that there was ſomtyme amonges the Jues and is yet at thys daye amonges chriſten folke a certayne phariſaicall kynde of iuſte oz ryghtuous perſons, whyche haue theyz cōfidence and truſt in theyz owne wozkes, and whych pzeſumptuouſlye ſeke to themſelues laude & pzayſe of iuſtice therby, where as afoze God as wyt- Pſalm. xiiij.
neſſeth the pzophete there is no ryghtuous perſone. Neyther dyd they only ſtāde foolyſhly in theyz owne conceptes and pleaſed well themſelues, but alſo in compariſon of themſelues they diſpzayſed and alſo deſppſed others as ſynfulle and wozldlye perſones, where as in very dede the humblenes and modeſtie of ſuche as be ſynners and the condēnation of them ſelues wyth requeſt of mercy is muche moze regarded and is moze acceptable to God, than is ỹ pzoude and arrogant wozkynge of ſuch phariſaical perſōs.

Wherfore againſt ſuch phariſaical rightuous folke and for the cõfort of ſuch ſinners as diſpleaſe them ſelues and be hartely ſory for theyr myſordred lyfe, our ſauiour and Lorde Jeſus Chriſt dyd propoune thys parable or ſimilitude vnto the Jues & by them to all the worlde. It befell ſo(ſayeth Chriſt)that two certayne perſons wente vp to the temple or churche for to praye, the one was a Phariſe (that is to ſaye one that diuideth hymſelfe as better from the multi
Origine tude & cõmon ſorte of men, accordynge to Origenes interpretacion) the other was a publicane, that is to ſaye, a cuſtomer, a gatherer of toll or tribute, or ſuch other common officer deputed for ſuch purpoſes.

The phariſe ſtandynge nye to the hygh aultare, as one that thought hymſelfe worthy to talke preſently wyth God, thus began to praye wyth hymſelfe. God I thanke the, that I am not lyke to ỹ reſt of folke, whych lyue by rauyne, pyllage, and extorcion, which do increaſe theyr ſubſtaunce by fraude and crafte, which defyle other mens beddes wyth aduoutrye, or finally whych bearynge any ſklaunderouſe rowme or office do pyll and poll the people of God or holy churche, as is thys publicane, thys tribute gatherer, thys collectour. I am not riottouſe and ſumptuous in my fare and apparell, as is the common ſorte of people, I faſt twyſe a weke, and in ſomuch defraude I noman, that alſo I diſtribute the tenth parte of my goodes vpon the poore people. Thys was the prayer of the ſwellynge and proude phariſe, whyche albeit he reapported of hymſelfe the trouth and thãked God: yet he diſpleaſed the eyes of God euen by cauſe he pleaſed hymſelfe, flatterynge hymſelfe, and

beynge

beynge cõtumelíouſe agaynſt hys neyghboure. On the contrarye, the publicane altogether diſpleaſyng hymſelfe for the knowlege of hys ſynnes ſtode a great waye of from the aultare, beynge ſo aſhamed of hymſelfe and penitent, that he durſt not ones lyft vp hys eyen to heauen but ſtrake hys breſt, ſayeng: Deus propitius eſto mihí peccatorí. That is to ſay, God, be thou mercyfull vnto me a ſynner. The phariſe thought it ynough to gyue God thankes, ſuppoſynge that he lacked nothynge, that ſhulde be requiſyte vnto perfyte holynes, and therfore he confeſſed no offenſes, wheras in very dede euen in hys ſelfe prayers he ſynned mooſt greuouſlye in that he boaſted of hymſelfe and deſpyſed the penitent perſone, beynge an arrogant prayſer of hymſelfe and a raſhe accuſer of hys neyghbour. Contrarye, the publicane made no rehersall at all of hys good dedes. Only acknowlegynge and confeſſynge hys naughtynes, he knocketh hys breſt, condemnyng hymſelfe and humbly beggynge grace and pardon of hys offenſes. My frendes, woll ye knowe the concluſion and ende of thys ſondrye and dyuerſe prayer? That ſame publicane, whych came a ſynner into ỹ church, by Chriſtes owne ſentence and determination went home in the ſyght of God more iuſt and ryghtuouſe than that phariſe, whyche thought hymſelfe mooſt ryghtuouſe. For aſſuredly whoſoeuer auaunceth hymſelfe wyth hymſelf, ſhalbe dyiected & caſt downe in the eyen of God. And whoſoeuer deiecteth and caſteth hymſelfe downe wyth hymſelfe, ſhalbe hygh in the eyen of god. By thys parable then (good people) let vs lerne to humble and lowly our ſelues. Let vs

lerne, whan we be out of gods fauoure for the hay-
nouſnes of our ſinnes, by due penaunce to reconcile
Auſtine. our ſelues agayne and to purchaſe remiſſion of the
ſame. ¶ I call penaũce (accordynge to ſaynt Auſtines
definicion) a dayly payne and greue of the good and
lowly chriſtians wherin we knocke our breſtes, ſay-
Math.vi enge: Forgyue vs our treſpaſſes as we forgyue the
that treſpaſſe agaynſt vs. And by theſe wordes (ſay-
eth ſaynt Auſtine) humblynge oure ſoules we ceaſe
not after a maner to do dayly penaunce. But it is to
be feared, leſt many of vs playe rather the phariſees
parte, thynkynge our ſelues hyghly in gods fauour
and in the meane ſeaſon deſpyſynge our neghbours
whych by theyr humble ſubmiſſion and penitent her
tes ſhall get vp before vs. Heauen is gyuen not to
ſuch as iuſtifie themſelues by their owne dedes, but
to ſuch as mekely and penitently call for mercy, par
don, and grace wherby they maye afterward worke
that maye be pleaſaunt in gods ſyght. Who wol ſu
rely in heauen crowne them wyth glorye immortall.
To whome be honoure and prayſe for euer and e-
uer. Amen.

The Epiſtle on the.xij.ſondaye after Trinitie.

The.ij.Epiſtle to the Corin.the.iij.Chap.

Thargument.

¶ The miniſtracion of ꝑ goſpel is here prayſed

BRethren, ſuch truſt haue we thorow Chriſt to
godwarde, not that we are ſufficient of oure
ſelues to thynke any thynge, as of oure ſelues: but
yf we be able vnto any thynge the ſame commeth
of God, whych hath made vs able to miniſter the

new

new teſtament, not of the letter, but of the ſpirite. For the letter kylleth, but the ſpirite gyueth lyfe. Yf the miniſtracion of death thorow the letters fygured in ſtones, was glorious, ſo that the chyldren of Iſrael coulde not behold the face of Moſes, for the glorye of hys countenaunce (whych glorye is done awaye) why ſhall not the miniſtracion of the ſpirite be much more glorious? For yf the miniſtrynge of condemnation be glorious: much more doth the miniſtration of ryghtuouſnes excede in glorye.

FOrbycauſe that ſaint Paule welbeloued bzethzē in our ſauiour Chriſte had a lytle befoze the begynnynge of the epiſtle of thys daye prayſed the Corinthians ſayenge vnto them that they were hys epiſtle in Jeſu Chriſte in aſmuch as they had receyued hys goſpell and had wzytten and imprinted his fayth in theyr hartes by hys adminiſtration & preachynge. Miniſtred by vs (ſayeth he) not wzytten with ynke but by the ſpirite of the lyuyng God. Not wzitten in tables of ſtone as thoſe that Moſes had, but in tables of fleſh in the harte: therfoze to thyntent to gyue them none occaſion that they ſhulde waxe ther wyth proude and to hope and glozie in themſelues and not in God, and alſo foz to holde them in humilitie vnder the ſauegarde of God: ſayut Paule ſayeth: We haue truely ſuch hope in God by Chriſt not that we are ſufficient of our ſelues. &c. As yf he had ſayd. Thys ẏ I ſaye, I do not ſpeake it arrogantly, preſumynge of myne owne wyttes, but I haue ſuch hope in God by Jeſu Chriſt, that thys that I ſay, is

true, and ſhall abyde true. I do not ſaye it of my ſelfe, as of my ſelfe, for we be not ſufficient to thinke any thynge of our ſelues, as of our ſelues, but oure ſufficientnes, and all that whyche we maye thynke, ſpeake, and do, touchynge goodnes, cõmeth and dependeth from God, whych is begynnynge, myddes, and ende of all goodnes. The whych hath made vs and gyuen vs power to be miniſters and preachers of the new teſtament, of the new and good promiſes whych are by Jeſu Chriſt. He hath gyuen vs authoritie and commiſſion to be a preacher, not of the letter, but of the ſpirite, for the letter ſayeth ſaint Paul kylleth the ſoule, and the ſpirite doth quycken it. We ought here to note well the difference that there is to preache the letter and the ſpirite. For vnto ỹ tyme that the lyuely worde of God be by ferucẽt fayth rooted in our hartes, vnto the tyme I ſay that we ſerue God nomore wyth euell wyll, but ioyfully and frely what ſtudye or lections ſoeuer we take, yea yf we knewe the olde and new teſtament by rote of harte: yet folowe we the letter. But the ſpirite of God, the ſpirite of ſcripture, the ſpirite of the which S. Paul ſpeaketh of here, is out of feare, it ſerueth in lyberte For where the ſpirite of the Lorde is, there is lyberte & fredome. Saynt Paule now after that he bare the lyght of God I meane the worde of Jeſu Chriſt beynge deſyrous and wyllynge, not to hyde it vnder a buſhell, but exaltynge it and ſettynge it vp to be bruted and prayſed of angels and of men: commeth to compare the eternall goſpell vnto the tranſitorye lawe of Moſes. He calleth the lawe of Moſes the executynge or adminiſtracion of death & damnation.

Not

Not but that the law is good and holy, yf it be vſed lawfully: but forbycauſe the Jues haue abuſed it to theyr damnation. And for the ſame cauſe, by occaſion, it is called adminiſtration of death. He ſayeth than, yf the adminiſtration of death, that is to ſaye, yf the auncient lawe was delyuered and gyuen in lyght in puiſſaunce and in glorye: what ſhall ỹ lawe of the goſpell be whych is the adminiſtration of the ſpirite, of lyfe, and of iuſtice. But foraſmuche as dyuerſe heretikes and vnlearned perſones haue myſvnderſtanded thys wrytynge of ſaint Paule in thys place: therfore I thynke it not amyſſe breſly to make a faythfull reappoꝛt vnto you of S. Auſtines woꝛdes concernynge the interpretacion of thys place. Thus he wrꝛyteth in hys ſeconde boke agaynſt the aduerſary of the lawe and prophetes.

The lawe albeit it be holy, iuſt, and good, yet it bꝛyngeth death to the tranſgreſſours and breakers therof, whome the grace of God helpeth not to fulfyl the iuſtice of the lawe. For it behoued, that in the olde teſtament a lawe ſhuld be layde vpon the proude and ſtubborne Jues and on ſuch as truſted vpon the power of theyr owne wyll, whych lawe ſhuld not gyue them ryghtuouſnes, but ſhulde commaunde vnto them ryghtuouſnes, and ſo beynge wrapped and intangled wyth the death for tranſgreſſion, that they myght fle to grace, which grace not only cõmaũdeth but alſo helpeth, thys grace in the new teſtament is reuelate and opened vnto vs. And of thys occaſion do theſe blaſphemours of gods woꝛde thynke, that the lawe was nought whych was gyuen by Moſes, bycauſe it is called the miniſtration of death fygu-

Thewoꝛdes S. Auſtine.

red in ſtony letters. They conſyder not that it was ſo called bycauſe of them whyche thoughte by theyr owne fre wyll to ſatiſfye the lawe & not holpen with the ſpirite of grace were holden gyltye of tranſgreſſion vnder the letter of the ſame lawe. For aſſuredly the tranſgreſſion or breakinge of the lawe ſhuld not be euell: onles the law it ſelfe were good. What marualye is it than, yf it be called the miniſtracion of death, where the letter kylleth in prohibitynge euell whych is done, and in commaundynge good whych is not done, and on the contrary ſyde that the other is called the miniſtracion of the ſpirite whych quyckeneth, that we mought ryſe from the death of preuaricacion and rede, not gyltie, in tables ryghtuouſnes, but beynge fre, might haue it in our hartes and maners, that is to ſaye, the newe teſtament, differynge from the olde, in aſmuch as in the one, the old man is hedged in wyth the ſtraytes of feare, but in the other the new man walketh at large in the wydenes of charitie. For the prohibicion of ſinne, bycauſe it is a lawe, vndoubtedly increaſeth the deſyre of ſinnynge, whych is not quenched but by the cõtrary deſyre of doynge well, where fayth worketh by loue.

Hytherbnto I haue reported the wordes of S. Auſtine, whych doth full well expounde and declare vnto vs the ſentence & meanynge of the Apoſtle Paule in thys epiſtle, whoſe only mynde and purpoſe is to prouoke vs to loue, eſteme, and folowe the holy and ſyncere goſpell, by the whych the holy gooſt is gyuẽ vnto vs, and by ꝑ whych we be newly borne agayne and lyuynge in ſpirite or gooſt and nomore after a fleſhly ſorte. God gyue vs the grace that it maye be

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ſhedde ouer all the woꝛlde, as the foure floddes of paradyſe, as a ſee flowynge, as floddes ryſynge in lyfe eternal, that euery body may dꝛinke plentefully of eternall lyfe, to thys ende & purpoſe that we may altogether pꝛayſe and gloꝛifye God euerlaſtyngly, by our Loꝛde Jeſu Chꝛiſt. To whome be al honour. Amen.

The Goſpel on the.xij. ſonday after Trinitie.

The.vij. Chapter of Marke.

Thargument

☞ The healpynge of the deafe and dombe man.

IEſus departed agayne from the coaſtes of Tyre and Sidon, and came vnto the ſee of Galile thoꝛowe the myddes of the coaſtes of the ten cyties. And they brought vnto hym one that was deaffe and hadde an impedimente in hys ſpeche, and they prayed hym to put hys hande vpon hym. And whā he had taken him aſyde from the people, he put his fyngers into hys eares, and dyd ſpyt, and touched his tonge, and loked vp to heauen, and ſyghed, and ſayd vnto hym: Ephata, that is to ſaye, be opened. And ſtrayght waye hys eares were opened, and the ſtrynge of hys tonge was louſed, and ſpake plaine. And he commaunded them that they ſhulde tell no man. But the more he forbad them, ſo muche the more a great deale they publiſhed, ſayeng: he hath done all thynges wel, he hath made both the deafe to heare, and the dombe to ſpeake.

THe Goſpell redde in the church thys day good chꝛiſten people teacheth vs, that after that our

ſauiour Chriſt had priuely ſtolen away out of Jewry and had amonges the Tyrians, Sidonians, and Cananites ſecretlye ſowen there the ſede of his holy worde, he reflected hys iourney, and came agayne to the lake of Galilee, takynge in hys waye the region of Decapoly, where before that tyme he had healed a man poſſeſſed of a deuell. Whan he was come hyther, they brought vnto hym a ryght myſerable ſpectacle, that is to ſaye, a man both deafe and dombe. For he muſte nedes be dombe, whyche is of nature deafe. But he is more myſerably deafe, whych hath no mete eares to heare gods word, he is worſe dõbe, whych hath no tonge to confeſſe hys fylthynes and gods mercy. By hearynge of the fayth, is the begynnynge of health and ſaluation, and by confeſſion of the mouth is the perfection of helth. The Jues, albeit they dayly herde Jeſus speakyng, yet hearynge they herde not, for aſmuch as accordynge to therem ple of the ſerpent called the Aſpik whyche ſtoppeth her eares agaynſt the voyce of the wyſe inchaunter, they wolde not beleue ſuch thynges as they herde, And therfore they had a tonge to backbyte and detracte, but they had no tõge to the holſome profeſſiõ of faith. But what ſhal this ſely poore mã do, which hath no tonge wherewyth he maye craue hys ſoule helth of the Lorde, whych hath no eares wherby he maye perceyue the voyce of Jeſus whych is wonte to rayſe euen the deade to lyfe? They that had tonges and eares do helpe the ſely mã, they bryngе him to Jeſus. They beſech hym of hys tẽder mercy, that he woll vouchſaue to laye hys hande vpon hym. Thus it pleaſeth the mooſt mercyfull Lorde, that

The propertie of the Aſpike.

euen

euen other mens fayth ſhuld helpe ſynners. In lyke wyſe the hethen perſon whych is about to leaue his hethen lyfe & to become chriſtianed in which ſtate he is called of ỹ aũcient fathers of ỹ church catechumenus is brought to Jeſus, he hath ſtynted to do euel, he hath ſtinted to ſpeake euel, but he hath not yet lerned to do wel, he hath not yet lerned to cõfeſſe ỹ goodnes of ỹ goſpel. For how cã he do thys, yf Jeſus lay not hys hãde vpõ hym? Mẽ labour in vayne, onles the ſecrete power and vertue of Chriſt be put therto It was an eaſy thynge for the Lorde, euen wyth the bare worde of hys mouth, to gyue helth to the deafe and dombe man, but thys forme of thynges is purpoſed and ſet forth vnto vs. For lyke as for ỹ mooſt parte, it is a parable, that Chriſt ſpeaketh: ſo oftentymes it is a parable, ỹ he doth. He toke the man by the hãde, & led hym aſyde frõ ỹ multitude of people. He is ſaufe, whom Jeſus taketh vp, whõ he leadeth away frõ ỹ hurley burly of thys worlde. He put hys fyngers into hys eares, and wyth hys ſpyttell, touched hys tonge. Aſſuredly, my frendes, helth and ſaluacion is then at hande, whan our ſauioure Chriſte Jeſus, by the vertue of hys ſpirite, whych is the fynger of God, vouchſaueth to touch the eares of oure mynde, and as often as wyth the ſpyttell of the heauenly wyſedome, whych is hymſelfe, commynge out from ỹ mouth of the father aboue, he vouchſaueth to touche the tonge of oure mynde, to thintent that thoſe thynges myght ſauour vnto vs, which belõge to God and be godly. For wythout thys humour is made no taſte, & mans ſpyttell, yf it be infected, hath a peruerſe iudgement. Thys ſpettell not onely lou-

Other mens fayth otherwhyles helpeth

The allegorie.

ſeth the tonge,but alſo openeth the eyen of him,that is borne blynde,as often as,beynge myxed wᵗ earth it be layde vpon the eyes, wheras on the contrarye ☞ ſyde,the ſpettel of philoſophers and of phariſees,do rather put out the eyes. The ſame thynge in maner do alſo the teachers of the goſpell. They take men and leade them awaye from the multitude,whā out of the broade way,wherin the mooſt parte of people do walke into theyr owne damnacion,they cal them backe and bryng them agayne to the felowſhip of the lytle flocke. They put theyr fyngers into theyr eares,whan by callynge them awaye from the vanities of thys worlde, they ſturre them to receyue the heauenly doctrine. They laye ſpettell vpon theyr tōges,whan they exhorte them to profeſſe the euangelicall fayth,they laye theyr handes vpon them,whā they gyue the holy gooſt to ſuch as be baptiſed, by whome theyr ſynnes be wyped awaye,and innocencie is conferred. But all theſe thynges the curate or byſhop doth outwardlye in vayne,yf Chriſte worke not wythin and ſende out hys godly vertue frō heauen. Of thys thynge Chriſte Jeſus,wyllynge to declare vnto vs as it were a certayne ymage or token, after he had taken the man vnto hym, after he had put hys fyngers into hys eares and had ſpetted on hys tonge:he lyfted vp hys eyen to heuen & ſyghed. Why Chriſt ſyghed. Thys ſyghynge was no inſtruſtynge,but a bewaylynge of mans myſery & calamitie. For what thinge can be more myſerable,than they, whych haue ꝑ eares of theyr mynde ſo encombred and occupied with earthly luſtes, that they can not heare the worde of God: and whych haue theyr tonge ſo entangled and infected

infected wyth vicious affectiõs, that they ſauer not of heauenly thynges, that they be dombe to confeſſe theyr naughtynes, dombe to auaunce gods mercye: Wherfore the ſyghynge of Jeſus admonyſheth vs what we were, and hys lokynge vp to heauen plucketh awaye deſperation, declarynge from whence helpe commeth vnto vs, & alſo whome we be boũde to thanke, that wheras before we had our eares opẽ to detraction, backbytynge, to rybaudrye and foule wordes, to foolyſh fables, to phariſaicall doctrine, to vayne philoſophie, to the ſuggeſtiõs of the deuel: we haue them now open to receyue the heuenly doctrine of the goſpell, and wheras before we had oure tõge ſo infected wyth the ſpettel of fleſh, that ỹ delicate foode of the goſpel was loothed of vs, ſo boũde wyth the bondes of Sathan, that we could neyther confeſſe our owne ſinnes, nor yet auaunce the glorie of god: we now confeſſe, that of oure owne meryte we deſerue nothynge but hell, and that it commeth holly of gods goodnes, that we be choſen to the name and inheritaunce of the chyldren of god. Wherfore in lyke wyſe doth euery good curate and preſte bewayle rather then rage vpon mens ſynnes, he is rather ſory than angrye, neyther doth he arrogantly calenge to hymſelfe the power of abſoluynge, but he loketh vp to heauen, confeſſyng and teſtifyenge, that all that euer is done through the rytes of holy ſacramentes, is done by gods vertue, and not mans power. It foloweth in the texte, that Jeſus ſayd vnto hym: Ephata, that is to ſay, be opened. And forthwyth wyth the vertue folowed ỹ worde. For ſtrayght hys eares were opened, and the ſtrynge of his tonge lou

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ſed,and he ſpake diſtinctly. They had open eares,
whych when the Lorde ſayd vnto them: Come after
Actu.ij. me,left all,and folowed hym. They had an vntan-
gled and louſe tonge,which after they had receyued
the holy gooſt,ſpake wyth ſondrye tonges the won-
ders of God,and whych anſwered ỹ ruler that char
ged them nomore to preach ỹ name of Jeſu,in thys
Act.iiij. wyſe. Whyther it be ryght in the ſyght of God to o-
beye you rather then God,iudge you. Nowe theſe
thynges that Chriſte dyd, were done aſyde from the
multitude. For he thought it not beſt to make the
rude multitude a wytnes of the euangelicall begyn
nynges, leſt they ſhulde mocke the thynge that as
yet they knew not. Jeſus therfore cõmaunded them
that they ſhuld tell nomã herof,not bycauſe he wold
not that the thynge were knowẽ that was done,but
bycauſe the thynge ſelfe ſpeaketh better the heauẽly
vertue,than doth the bryte and reapporte of men.
They knewe all well ynough the deafe and dombe
man. Now he herde and ſpake plainly,ſo he not diſ-
cloſynge the thynge yet bruted ỹ benefyte of Chriſt.
☞ Furthermore Jeſus bare here the ymage of man,to
thintent he wolde inſtructe men what they ought to
An exẽ- do. What ſoeuer excellent thynge a mã doth,let him
ple for couet to haue hys dede vnknowen,that the glorie of
vs to fo man myght be hyghed,and the glorie of God preа-
lowe. ched. Man is ieopardouſly prayſed,but the power ⁊
goodnes of God is worthely auaunced. Albeit ney-
ther is mans glorye hyghed(yf yet he hath any glo-
rie)but oftẽtymes ỹ more it is eſchued,the more it fo
loweth. Yet neuertheleſſe a chriſtẽ teacher ought to
be thus affected,that as much as in hym lyeth,he co

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nette to be knowen only of God. And herin he is the
worthyer to be prayſed amonges all men. For who
ſoeuer ſeketh for glorie amonges men, is euen for
that cauſe vnworthy therof. Wherfore that Jeſus
forbad them whych brought ỹ dombe man, that they
ſhulde tell no bodye what was done, the ſelfe ſame
thynge prouoked them the more, to blaſe it abrode,
and ſo much the more alſo they magnifyed & auaun
ced Chriſt which wheras he had ſo great vertue and
power, & dyd them therwyth ſuch pleaſure not onely
requyred no rewarde of them for the ſame, but alſo
wolde not onces inioye the glorie of ſo noble a facte.
But as it is the parte of a weldoer not to requyre
prayſe for hys benefyte: ſo agayne it is the office of
a kynde man ſo much the more to gyue thankes, in
that that he whych dyd ỹ benefyte loke for no thãke.
Wherfore they neuer ceaſed to blaſe abrod the name
of Jeſus in euery place where ſo euer they came, ſay
ynge: He hath done all thynges well. He hath reſto-
red aſwell hearynge to the deaffe, as tonge to the
dombe. Aſſuredly my frendes thys prayſe agreeth
only vpon God. There is no earthly, no mortal per-
ſon, that doth all thynges well. All Chriſtes myra-
cles no doubt were ours benefytes, which myracles,
yf ye waye and expende them after the outward face
of corporall thynges: in dede there were many myra
cles whych he dyd that were of much more excellẽcy
and worthynes than thys ỹ of a deafe man he made
an hearer, of a dombe a ſpeaker. But accordynge to
the ſpirituall ſenſe, the ſumme of all a chriſtian mãs
felicitie ſtandeth in thys poynt, that wyth hys eares
he mought heare the worde of the goſpell, & ſpeake

that he hath lerned and beleued. This thynge, good chriſten people yf we do, we ſhall ſurely at length in herye the kyngdome of heauen prepared for vs. Where God the father, the ſonne, & holy gooſt thre perſons in deytie raygne eternally. To whome be al glorie. Amen.

The Epiſtle on the.xiij.ſondaye after Trinitie.

The.iij.chapter to the Galathians.

Thargument.

☞ The lawe ſaueth vs not but Chriſt.

BRethren, to Abraham and hys ſede were the promyſes made. He ſayeth not in the ſedes, as many: but in thy ſede, as of one, whych is Chriſt. Thys I ſaye, that the lawe whych began afterward, beyond foure hundreth and thyrtye yeares, doeth not diſanull the teſtament, that was confermed afore of God vnto Chriſtward, to make the promes of none effect. For yf the inheritaunce come of the lawe, it cōmeth not now of promes. But God gaue it vnto Abraham by promes. Wherfore than ſerueth the lawe? The lawe was added becauſe of trāſgreſſion (tyll the ſede came, to whome the promes was made) and it was ordeyned by Angels in the hande of a mediator. A mediator is a mediator of one. But God is one. Is the lawe than agaynſt the promes of God? God forbyd. For yf ther had ben a lawe gyuen whych coulde haue gyuen lyfe: than no doubte ryghtuouſnes ſhulde come by the lawe But the ſcripture concluded all thynges vnder ſyn, that the promes by the fayth of Ieſus Chriſt ſhuld

be

be gyuen vnto them that beleue.

Sapnt Paul my welbeloued frendes in the epiſtle of thys day declareth vnto vs, that they chaũge the teſtament & the euerlaſtynge wyll of God, which teſtament, wyll, or couenaunt god hath concluded in Chriſt our only iuſtifyer and ſauiour, which ſeke ſaluation and iuſtification by the lawe & not by Chriſt I ſpeake (ſayeth ſaynt Paule) after mans faſhion, that ye maye the better vnderſtande me. Though it be but the teſtament and laſt wyll of a man, yet yf it be ones authoriſed and allowed, noma cutteth it of, or addeth any thynge therto. Here ſaynt Ambroſe noteth, that the Apoſtle vſeth thys compariſon or ſimilitude, to thintent he wold declare that they be falſifyers of goddes teſtament, whych whereas they beleue in Chriſt, yet mengle wt Chriſt the law & whych hope to be partly ſaued by the law. For in very dede the hole cauſe of our ſaluation is Chriſt Jeſus, and no iote of the lawe, as the Apoſtle ſaynt Paule doth in thys epiſtle very fully and effectually proue. Yf mans teſtamẽt ought to be of ſuch ſtrength, that we ought nether take ought therfro, nor put ought ther to: how much rather ought gods teſtament & wyl to be ſuche? But in gods teſtamẽt to Abrahã was the promiſe of eternal ſaluation and iuſtification made and vnto hys ſede. In thy ſede ſayd god to Abrahã ſhall all the nations of the earth be bleſſed. He ſayth not in the ſedes as many, but in thy ſede, as of one, whych is Chriſt. Now thã ſeynge thys wrytyng, this teſtamente and couenaunte maketh mention but of one heyre in whome God promyſed, that we ſhulde all be ſaued and iuſtifyed: then we ought to allowe Ambroſe. Ge. xxij

none other thynge to our iustification to oure blesse
and saluation but only Christ.

Secondly, S. Paule proueth by the circūstaūce of the tyme, that the law blessed not nor iustifyed mā kynde. For the promyse or wrytyng of the testament was proued and confirmed by god in the only heyre Jesu Christ before the law was gyuen. For the law was gyuen longe after, that is to saye (as Paul here wytnesseth) aboue foure hundred and thyrty yeares after. Wherfore yf the law were any cause of our iustification: then the people whych were before ỹ law was gyuen, coulde not be iustifyed, whych thynge is
Ro xiiij. false, as ỹ Apostle manyfestly proueth in hys epistle to the Romaynes. For Abraham was iustifyed lōge before the lawe came, yea and that before he was circumcised. It is therfore playne, that the euerlastyng inheritaunce can not come by the law. For yf it were by the lawe, (as reasoneth sayntPaule) than it can not come by promyse. But so it is, that god gaue it vnto Abraham by promyse. Ergo the heritage of heuen and saluacion commeth by promyse and not by the lawe.

An obiection. But here (sayeth he) ye wol aske me, syth the law is not the cause of saluation, but Christ is the onely gyuer of it to such as cleaue faste vnto hym by true fayth, hope, and charitie, wherfore then serueth the
Solutiō lawe, what good do it? Surely much good my frendes. The vse & profyte of the lawe is great, thoughe it be not cause of our iustification. I say the workes of the lawe saue vs not, but it is only the merytes of Christ that saueth vs, that iustifieth vs yf we stycke vnto hym by ernest & quycke fayth whych worketh

of

of loue and not of compulsion. In dede a true and
ryght christen man, I meane a person that is cleane
turned into a new man & whych hath so great fayth
and charitie in hym, that for Christes loue, he is rea-
dy to do all thynges, such a man nede no lawe. For
the lawe (as the Apostle also testifyeth) is not gyue
vnto the ryghtuouse man but vnto the vnryghtu-
ouse and disobedient, to the vngodly and vnto syn-
ners, to vnholy and vncleane, to murtherers of fa-
thers and murtherers of mothers, to manslears, to
whoremongers, to beastly persons, to theues and so
forth. The lawe than is rather a restrayner from e-
uell, than a iustifyer, it is, as it were a bydell tyll
Christ come and be setled in vs whyche maye cause
vs to worke euen of loue wythout cōpulsion of law.
The lawe (sayth Paule) was added bycause of trās-
gression tyll Christ, whych was ỹ sede that was pro-
mysed came. So the lawe is not agaynst ỹ promyse
of God, but it standeth wyth the promyse, it is as it
were our schole mayster and leader to Christe. For
sayeth saynt Paule) yf there had ben any lawe gy-
uen which coulde haue gyuen vs lyfe, that is to say,
whych coulde haue iustifyed and saued vs, than (no
doubt) shulde ryghtuousnes haue come by the lawe.
But that could not be. And therfore the scripture cō
cluded al vnder synne to thende that the promyse by
the fayth of Jesus Christ shuld be gyuen to al such
as beleue the same. The lawe than was added not
to iustifye, but to bydell vs in, to leade vs lyke a
scholemayster vnto Christ. And it was ordeined and
gyuen (sayeth Paule) by angels (as is wytnessed al-
so in the Actes) in the hande of a mediatoure, that is

i. Tim. i.

Actu. vij

to ſaye, in the hande of Moſes, whych went betwene as a ſpokeſman betwene the angels and the people. The people coulde not heare the lawe that was ordeyned and gyuen of the angels from god wythout a mediatour. Wherfore nowe we haue muche more nede of the mediatour Chriſt whych may bringe vs the waye to God.

Here therfore good people, ye lerne in this epiſtle two thynges, the one is wherfore Chriſt ſerueth and the other wherfore the lawe ſerueth. The lawe muſt be our bridell our ſtaye our ſchoolemayſter to directe and leade vs to the true & vnfayned fayth in Chriſt whych fayth may make vs to worke euen of loue. But Chriſt muſt be counted our only iuſtifyer, and the only cauſe of our ſaluation. We muſt do ỹ workes of the lawe not as compelled by law, but as prouoked by loue whych we beare fyrſt to God and conſequently to our neyghbour for Chriſtes ſake. This doynge we ſhall ſurely be iuſtifyed and ſanctifyed perſons, and ſhall inherite the eternall inheritaunce of God. To whome be glorye. &c.

The Goſpel on the.xiij. ſonday after Trinitie.

The.x. Chapter of Luke.

Thargument.

Of the lawyers queſtion & of Chriſtes anſwere.

IEſus ſayd to hys diſciples. Happye are the eyes whych ſe the thynges that ye ſe. For I tell you that many prophetes and kynges haue deſyred to ſe thoſe thynges whych ye ſe, & haue not ſene thē: and to heare thoſe thynges whych ye heare, and haue not herde them. And beholde a certayne lawyer

ſtode

ſtode vp and tempted hym, ſayenge: Mayſter, what ſhall I do to inherite eternall lyfe? He ſaid vnto him what is wrytten in the lawe? How redeſt thou? And he anſwered and ſayde: Loue the Lorde thy God, wyth all thy hart, and wyth all thy ſoule, and wyth all thy ſtrength, and wyth all thy mynde: and thy neyghbour as thy ſelfe. And he ſayde vnto hym: Thou haſt anſwered ryght. This do, and thou ſhalt lyue. But he wyllynge to iuſtifye hymſelfe, ſayd vnto Ieſus: And who is my neyghboure? Ieſus anſwered, and ſayd: A certayne man deſcended from Ieruſalem to Hierico, and fell amonge theues, which robbed hym of hys rayment and wounded hym, and departed, leauynge hym halfe deade. And it chaunced, that there came downe a certayne preſt that ſame waye, and whan he ſawe hym, he paſſed by. And lykewyſe a Leuite, whan he wente nye to the place, came and loked on hym, and paſſed by. But a certayne Samaritane, as he iorneyed, came vnto hym: and whā he ſawe hym, he had compaſſion on hym and went to, and bounde vp hys woundes & poured in oyle and wyne & ſet him on his owne beaſt, and brought hym to a cōmon ynne, & made prouiſion for hym. And on the morowe, whan he departed, he toke out two pence, and gaue them to the hooſt, and ſayd vnto hym. Take cure of hym and what ſo euer thou ſpendeſt more, whā I come agayne I wyll recōpence the. Whych now of theſe thre thynkeſt thou, was neyghbour vnto hym that

fell

ſel amonge the theues? And he ſaid: he that ſhewed mercy on hym. Than ſayde Ieſus vnto hym: Go, and do thou lykewyſe.

BLeſſed be the eyen whych ſe that you haue ſene &c. welbeloued audience theſe be the wordes of our Sauiour Chriſt ſpoken to hys diſciples in the x. chapter of Luke whych be red in the churche thys daye. For the better vnderſtandynge wherof, ye ſhal marke, that Chriſte a lytle before the ſpeakynge of theſe wordes reioyſyng in ſpirite, gaue prayſes and thankes to hys father of heuen, bycauſe he had hyd the myſterye of the goſpell from the proude Phariſees whych were counted the wyſe and wyttye perſones of the worlde, and had diſcloſed and opened it to ſymple and vnlerned perſons, as to fyſhermē, publicanes, and ſo forth, ſuch as were hys diſciples. And ſpeakynge theſe wordes, he turned hymſelfe to hys diſciples apart, and ſayde the wordes before reherſed. Bleſſed be the eyen that ſe, whych you do ſe. For I tell you that many prophetes & kynges wold haue ſene that you ſe, and ſawe not, and wolde haue herde that you heare, & herde not. I praye you what herde, what ſawe theſe diſciples that the prophetes and kynges whych were before them, herde not nor ſawe not? Truly, they ſawe not, they herd not Chriſt as dyd thappoſtles. They buſely wayted and loked for hym, they knewe ſuch one ſhulde come to redeme and ſaue them from euerlaſtynge dānation & death wherof they were gyltie by the ſynne of Adam theyr fyrſt father. But they coulde not ſe hym perſonally. For the tyme was not yet come, that the father of he-

uen

uen had ſet and determined to ſende hym. And amõ
ges other holy fathers whych loked for thys redẽp=
tion, we reade in holy ſcripture of one Symeon a Luce.ij.
ryghtuouſe and deuoute man, whyche had receyued
an anſwere of the holy gooſt, that he ſhulde not ſe
death, tyll he had ſene wyth hys eyen the Chriſte of
the Lorde, that is to ſaye, the Meſſias that ſhulde
ſaue and redeme the worlde, whyche thynge came to
paſſe. For whan Chriſt our ſauiour was brought to
the temple on the eyght daye to be circumciſed accor
dynge to the cuſtome of the Jues, thys Symeon in
ſpyred with the holy gooſt came into the temple and
takynge the chylde in hys armes prayſed God and
ſayd: Now thou lycenceſt me thy ſeruaunt to depart
(o Lorde) accordyng to thy word in peace. For myne
eyen haue ſene thy ſaufynge ſtocke, whych thou haſt
prepared before the face of all people. &c. We reade
alſo of a certayne wydowe prophetiſſe named Anne Luce.ij.
doughter of Phanuell, which was alſo in the temple
the ſame tyme, and prayſed the Lorde in lyke wyſe &
ſpake of thys Chriſt vnto all thoſe that wayted for
the redemption of Iſraell. Theſe I ſaye and ſuche
other whyche were in Chriſtes tyme reioyſed to ſe ꝑ
they ſawe, and to heare that they herde. But thys
coulde not the holy prophetes and kynges whyche
were before Chriſtes commynge into thys world ſe,
becauſe ꝑ tyme was not yet come. So Chriſt myght
very well call the diſciples bleſſed becauſe they ſaw
thynges and alſo herde doctrine taught them which
were not ſene nor herde before. Now whan Chriſte
had ſpoken theſe wordes and was come agayne to
the people to teache and inſtructe them hys doctrine

beholde,a certayne ſcribe which was a lawyer ſterte vp to take Chriſt in a trippe and to tempte hym,ſayenge: Mayſter, what ſhall I do to inherite euerlaſtynge lyfe? Chriſt perceyuynge wherabout he went anſwered and ſayd to the lawyer. What is wrytten
Deut. vi in the lawe? How doeſt thou rede there? He ſayd: In the lawe thus is it wrytten. Thou ſhalt loue ꝑ Lord thy God with thy hole harte,and thy hole ſoule,and wyth thy hole myght, and wyth all thy mynde, and thy neyghboure as thy ſelfe. Than ſayd Chriſt vnto hym: Thou haſt well anſwered. Thys do, and thou ſhalt lyue. As who ſhulde ſaye: Thou art a doctour a teacher and mayſter in Iſrael. Do the thynge that thou teacheſt other to do, be a worker of the thynge that thou readeſt. For not the hearers of the lawe be
Rom.ij iuſt before God,but the doers of the lawe ſhalbe iuſtifyed. Thynke not,for al my new and ſtraũge doc-
Math,v. trine to your cares,ꝑ I am come to deſtroye the law and the prophetes as many do thinke of me. No no, I am not come to deſtroye,but to fulfyll. Ye ſcribes and phariſees cõmonly ſet lytle by gods heſtes and commaundementes,all your buſye ſtudye & labour is to auaunce & ſet vp your owne lawes, your owne rytes and traditions. But I tel you, and take it for a warnynge,that who ſo euer breaketh one of theſe lytle pretty cõmaundementes of God (for ſo ye coũte them in compariſon of yours) and teacheth men to do as he doth, as cõmonly ye ſcribes and phariſees do,beleue me,he ſhall haue leſt to do in heauen. But
Math. v that perſon whych fyrſt doth hymſelfe,& afterwarde teacheth other men theſe cõmaundementes of God, of whych thou haſt reckened vp the cheſeſt of all and

that

that whych contepneth all the reſt, doubtles, thys fe-
lowe ſhalbe called a great man in heuen. Now good
people, ye ſhall vnderſtande, that the ſcribes & pha-
riſees amonges the Jues in dede taught, whā they
ſate in Moſes chaire, the lawe of God and hys com
maundementes, but they added many gloſes, inter-
pretacions, and additions of theyr owne heades.
They corrupted gods worde wyth theyr owne tra-
ditions, as tauerners be wont to brewe and corrupt
the pure wyne wyth other vnholſome thynges for
theyr owne gaynes and auauntage. And therfore
whan oure ſauiour Chriſte came amonges them he
went aboute to reſtore all agayne to the ryght ſence
and purenes, and to ſeuer and wede out the fanſyes
dreames and leuen of the phariſees wherwyth they
had enſoured and corrupted ꝑ ſwete breade of lyfe,
and he openly tolde the people, that onles theyr per
fection, theyr goodnes and rightuouſnes paſſed the
ryghtuouſnes and good lyuynge of the ſcribes and
phariſees, they ſhulde neuer come to the kyngdome
of heauen. Wherupon he went on, and taught the
commaundementes of God and the pure and ryght
vnderſtandynge of them as in hys mooſt excellente
and ſwete ſermon whyche he made to hys diſciples
on the mountayne, whych the holy Euangeliſt ſaint
Matthew ſetteth forth vnto vs in the.v.vi. and.vij.
chapters, more at large doth appeare. A good tree Mat.vij
(ſayth Chriſt) bringeth forth good frute. For not eue
ry one, that ſayth vnto me, Lorde Lord, ſhal entre in
to the kyngdome of heauen, but he that doth ꝑ will
of my father whych is in heauen. Thou readeſt in ꝑ
lawe. Thou ſhalt loue thy Lorde God wyth all thy

harte,wyth al thy ſoule,wyth al thy power & minde. Do thys ſayeth Chriſt,and thou ſhalte lyue eternal ly in heauen.Thou mayeſt not ſpeake of God wyth thy mouth or praye vnto hym wyth thy lyppes,and thy harte be farre from God.Naye, thou muſt loue hym wyth thy hole harte,mynde and power,and not fayntly.And thou muſt loue thy neyghboure as thy ſelfe.Who ſoeuer doth thys,ſhall lyue. And who ſo euer hath not done thys,let hym repent and become a newe mã.Let hym aſke grace of God that he may be able through hys ayde and helpe to do it.He that ſeketh ſhall fynde , he that aſketh ſhall obtayne , to hym that knocketh,it ſhalbe opened . There is nothynge impoſſible to God. So longe as we be carnall and vnrenewed by the ſpirite it is not poſſible for vs to loue God wyth harte.We maye wel drede hym as a Lorde & punyſcher of ſynne , but loue hym as a father we can not.We maye well lyke ſeruauntes feare hym,but reuerently loue hym lyke ſonnes and doughters,we cã not . It is not poſſible(I ſay) for a carnall man to fulfyll the lawe whych is ſpirituall.The lawe(as ye haue herde) requyreth ỹ hart. Rom.vij We muſt loue God wyth harte , and not drede hym for feare of punyſhment, as bondmen and bondwomen do theyr lorde.Yf we woll conſyder what God hath done for vs,fyrſt he made vs of nought,he prouydeth for vs all thynges neceſſarie to oure ſoules helth,he hath made our ſoules not as be the ſoules of beaſtes wythout reaſon and whych peryſhe & dye wyth ỹ body,but reaſonable,but immortall,he ſente alſo hys owne ſonne from heauen to redeme mankinde from the tyranny and thraldome of the deuel,

and

and to teach them how to lyue a godly and an inno-
cent lyfe. Yf I ſaye we woll conſyder all thys, howe
can we but loue god euen wyth harte & do his ſwete
wyll and pleaſure, onles we be harder then the Ada
mant ſtones, onles we be made of ſuche a churlyſhe
nature that nothynge can moue vs. But the phari-
ſees for moſt parte were carnal and fleſhly perſons
They obſerued the letter of the lawe, they kepte the
outwarde wordes, they dyd no lechery outwardlye,
they cõmytted no theſte, no murther, no periury nor
ſuche other vyces outwardlye, they dyd ſacrifice to
God, they offered vnto him, they ſenſed, they pyped,
they played, they prayed after theyr faſhiõ, but none
of all thys was done wyth the harte. For inwardly
they were full of all abhominacion, as Chriſte hym-
ſelfe wytneſſed vnto them. For they dyd it onely for
feare of punyſhmẽt and not for any harty loue that
they had to God. They fulfylled the letter of ỹ lawe
outwardly. But theyr minde, theyr ſpirite, theyr hart
was vpõ other thynges, that is to wyt, vpõ worldly
vanities and pleaſures. So they coulde not fulfyll
the lawe ſo longe as they were in that caſe. For as
Paule full well declareth, the lawe is ſpirituall, and Rom.vij
ought to be done and executed wyth the harte, wyth
the ſpirite, and mynde, and not only outwardly. Yet
neuertheles all the Jewes were not in thys caſe, for
there were holy and iuſte perſons in all ages, as ap-
peareth full wel in the bokes of holy ſcripture. And
there were alſo many, whych had good intentes, but
they were ſo drowned wyth the blyndnes, ſuperſtici-
on, gloſes, traditions, interpretations and dreames
of the phariſees and elders that they eſpyed not the

true honoure and worſhyp of God, of whyche ſorte
Ioh. iij. was Nicodemus, whych came by nyght to Chriſt to learne of hym and to diſpute wyth hym. But Chriſt percepuynge that he was yet carnall and that he obſerued but the letter of the lawe, and not the ſpirite and mynde of the lawe, ſayd by and by vnto hym: Verely verely I ſay vnto the, onles thou be (as who ſhulde ſaye) new borne, not of thy mother, but of water and ſpirite, thou canſt not enter into the kyngdome of god. That that is borne of fleſh is fleſh, but that whych is borne of ſpirite is ſpirite. A fleſhly mā a naturall man, a man vnbaptized, vnrenewed with the ſpirite can not ſmel nor haue any ſauour of thinges ſpirituall, he can not worke ỹ wyll and pleaſure of God. He maye well for feare ſatiſfye the outward workes, but he ſhall neuer do the wyll of God wyllyngly, hartely, and with ſpirite, as it is requyred of God that he ſhulde do. For as I haue ſayd, the law is ſpirituall and requyreth the harte. And ſurely it appeareth well that thys lawyer toke but the letter of the lawe & not ỹ ſpirite, by the queſtion folowyng where he aſketh Chriſt who is hys neyghboure. For yf he had loued God hertely he ſhulde haue counted euery man hys neyghboure as Chriſtes ſimilitude byddeth and not only hys owne nation as cōmonly the Iues dyd. Wherfore my frendes yf we wol haue euerlaſtynge lyfe, let vs do as Chriſte here byddeth vs. Let vs not be ſpeakers nor hearers of ỹ law but doers, and not outwarde and lyterall doers, but hartye, but ſpirituall doers, not for feare as bondmen but for loue as freme̅ and ſonnes and heyres. Thys let vs do and we ſhall lyue euerlaſtyngly in heauen

wyth

wyth God. To whome be all honoure and impcrie for euer and euer. Amen.

The Epiſtle on the.xiiij.ſonday after Trinitie.

The.v.chapter to the Galathians.

Thargument

☞ The batell betwene the ſpirite and the fleſhe, and the frutes of them both.

BRethren, walke in the ſpirite, and fulfil not the luſt of the fleſh. For the fleſh luſteth contrary to the ſpirite, and the ſpirite contrary to the fleſhe: Theſe are contrary one to another, ſo that ye can not do what ſoeuer ye wolde. But and yf ye be led of the ſpirite, than are ye not vnder the lawe. The dedes of the fleſhe are manyfeſt, whyche are theſe, aduoutrye, fornication, vnclēnes, wantōnes, worſhyppynge of ymages, wytchcraft, hatred, variaunce, zele, wrath, ſtryfe, ſedicīō, ſectes, enuyeng murther, dronkennes, glottony, and ſuche lyke: of the whych I tell you before as I haue tolde you in tymes paſt, that they whych commytte ſuch thynges, ſhall not be inheritcurs of the kyngdome of God. Contrarely they frute of the ſpirite, is loue, ioye, peace, longe ſufferynge, gentlenes, goodnes, faythfulnes, mekenes, temperancy. Agaynſt ſuche there is no lawe. They that are Chriſtes haue crucifyed the fleſh wyth the affections and luſtes.

MY welbeloued bzethzen and ſyſters in Chziſte, ye muſte well conſyder and vnderſtande, that the lyfe of a chzyſten man and womā in thys pzeſent woꝛlde is as who ſhulde ſaye a continuall warfare,

a dayly

a dayly batell and fyghtynge, accordynge to the ſay
Iob. vij eng of Job. Mans lyfe is on erth a warfare. And ye
ſhall furthermore vnderſtande, that the greateſt ad-
uerſarie, the greateſt enemye ꝑ mā hath, is hym ſelfe.
Neyther hath mā any thynge ſo harde and ſo ſtrōge
an enemye to ouercome as hys owne fleſh, his owne
ſtubborne and rebellous mynde and luſt, foraſmuch
as of our owne corrupt natures we be inclined to al
naughtynes and euels as it is wrytten in the boke
Ge. viij. of Geneſis. The vnderſtandinge and ymagination
of mans harte is euell euen from hys youth. The
fleſh luſteth contrary to the ſpirite and the ſpirite to
Ioh. iij the fleſh. Wherfore yf we be not regenerate, yf we be
not borne agayne, yf we be not purged, clenſed, & re-
newed by the ſpirite of God and ſo gouerned and di
rected in al our proceedinges and doynges of ꝑ ſame
ſurely we ſhall neuer enter into the kyngdome of he
uen, and thys is it that ſaint Paule doth here tel vs
of. He byddeth vs walke in the ſpirite, that is to ſay,
caſt awaye our olde corrupt nature, and put on vs
a new nature, that is to saye, a ſpirituall nature, a
new man, ſo ſhall we not fulfyll the luſtes and deſy-
res of the fleſh. As who ſhulde ſay. Albeit your fleſh
wraſtleth and fyghteth agaynſt your ſpirite whyche
ye haue obtayned by Chriſt and againe your ſpirite
agaynſt your fleſhe bycauſe it is not yet throughlye
mortifyed nor crucifyed in ſuch wyſe that ſomtyme
ye do not the thynge that ye wold fayne do through
the infirmitie and weakenes of the fleſhe whyche ye
haue not yet fully conquered: yet thys notwythſtan
dynge ſe ye go ſtyll on, and walke accordynge to the
ſpirite. Folowe I ſaye the thynges of the ſpirite, as

holy

holy meditacions & readynges of ſcripture, deuoute
prayers, abſtinence of the body, and all godly exer-
ciſes. Thus doynge, ye ſhall growe ſtronge in ỹ ſpi-
rite, ye ſhalbe hable by gods grace and aſſiſtence to
withſtande the luſtes and deſyres of the fleſh and of
the corrupte nature, yea ye ſhalbe new me, ſpirituall
men, conducted, led and gouerned by the holy ſpirit
of god, ye ſhall then embrace the will of God freely
without compulſion, and not as bondmen to ỹ law.
Ye ſhall then be enfraunchiſed from the thraldome
of the deuell. Then ſhall charitie worke more in you
than any outwarde lawe can do. For a lawe is not 1.tim.i.
made for iuſt and parfyte perſons, but to bridel and
repreſſe the luſtes of ſynfull perſons of carnall and
beaſtly folke, for as a certayne Philoſopher ſayeth: Plato.
Of the euell maners of men byd good lawes take
begynnynge. For yf all men wold do as they ought
to do, we ſhulde nede no lawes. Good men therfore
be not vnder the lawe. For to be vnder the lawe is
to be in ſeruile feare and not to do the lawe freely.

And bycauſe ye ſhulde knowe the better whan ye
walke fleſhly and whan ſpiritually, the Apoſtle S.
Paule ſetteth forth vnto vs the frutes of the fleſhe
and the frutes of the ſpirite. The workes of ỹ fleſhe workes
(ſayeth he) be eaſely knowen, whych are theſe, aduou- of the
tre, lechery, vnclennes, ydolatrye, wytchcraft, poy- fleſhe.
ſonynge, hatred, ſtryfe, hartbrennynge, fume, cha-
fynge, diſcorde, hereſies, ſectes, enuye, dronkennes,
ryotte, ſurfettynge, and ſuch lyke. Of theſe foule vy
ces and frutes of the corrupte nature, I tell you be-
fore (ſayeth ſaynt Paule) that who ſo euer do them
(onles he ryſe agayne by dew penaunce) ſhall neuer

inherite the kyngdome of God. On the contrarye
ſyde, the frute of ꝑ ſpirite is loue, charitie, ioye, peace
wyth all men, pacience, ſufferaunce, mylдnes, lybera
litie, faythfulnes, meknes, temperaũce. And againſt
ſuch perſons ſayeth S. Paule as ſhew theſe frutes,
ſurely there is no lawe. For (as ſayde is) the lawe is
1. tim. 1. made for the other ſorte of men whych be iniuſt and
diſobedient, it is not ordeyned for the chyldren of the
ſpirite whych be inſtraunchyſed and whyche be wyl-
lyngly wythout compulſion obedient ynough. For
the chyldren of the ſpirite, I meane all ſuche whych
belonge vnto Jeſu Chriſt haue mortifyed and cru-
cifyed and do cõtinually mortifye and crucifye theyr
fleſhe, theyr vyces and concupiſcences by the powre
of the ſpirite that raygneth in them, as S. Paul dyd
1. cor. ix. ſayenge: I tame my bodye and bynge it into ſub-
iection. Aſſuredly my frendes the chyldren of the ſpi
rite be now nomore ſubiecte to the fleſhe, but ꝑ fleſhe
rather is ſubiecte vnto them or at leſt wayes vnto
the ſpirite whych is in them. Our Lorde graũt, that
hys ſpirite maye ſo worke in vs by hys lyuely word
that we maye eſchue the workes of the fleſhe and fo-
lowe the frutes and workes of the ſame ſpirite by
our Lorde Jeſu Chriſt. To whome wyth the father
and holy gooſt thre perſons and one God, be rẽdred
all honoure, glorie, prayſe, and thankes for euer and
euer. Amen.

The Goſpel on the.xiiij. ſonday after Trinitie.

The.xvij. Chapter of Luke.

Thargument.

Chriſt healeth the.x. lepers.

AS Ieſus wente to Hieruſalem he paſſed thorowe Samaria and Galile. And as he entred in to a certayne towne, there met hym ten men that were lepers. Whych ſtode afarre of, and put forth theyr voyces and ſayd: Ieſu mayſter, haue mercye on vs. When he ſawe them, he ſayd vnto them: Go ſhewe your ſelues vnto the preſtes. And it came to paſſe, that as they wente, they were clenſed. And one of them, whan he ſawe that he was clenſed, turned backe agayne, and with a loude voyce prayſed God, and fell downe on hys face at hys fete, & gaue hym thankes. And the ſame was a Samaritane. And Ieſus anſwered, and ſayd: are there not ten clēſed? But where are thoſe nyne? There are not foūd that returned againe to gyue God prayſe, ſaue only thys ſtraunger. And he ſayd vnto hym: aryſe, go thy waye, thy fayth hath made the hole.

GOod chriſtē people not only the wordes of ous Lorde be full of great myſteries and ſignifications, but alſo hys myracles and hys workes be as it were parables and ful of myſtery, and by them we ought to nouryſh & increaſe oure weake fayth more and more and to make it ſtronge, as one may ſe and conſyder in the goſpell of thys daye, whych maketh mencion of .x. lazers or lepers, whome at that tyme our Lorde clenſed of theyr lepre, and of hys large mercye made them hole. But what ſygnifye theſe .x. lazers or lepers vnto vs? Truly in the lawe of Moſes God had forbydden that none ſhulde kepe compane with them whych were infected and ſycke with

bodely lepzye but commaunded that they ſhulde be put forth from amonges them and from the compa ny of the reſt, leſt they ſhulde infecte and pollute o- ther as it is redde in the boke of Numeri where it is
Num.v wzytte in this wyſe. The Lozd god ſpake to Moſes ſayenge: Commaunde the chyldzen of Iſraell, that they put out from theyz tentes all lazars oz lepers. But certaynly we ought a great deale moze to take hede that we do not communicate noz kepe compa- ny wyth ſuch as be lazars ſpiritually. The ſpiritual lepzy is infidelitie, hereſie, and ignozaunce of God. Foz lyke as the bodely lepzye doth cozrupt al the bo dy, euen ſo doth infidelitie cozrupt all the ſoule, and by the ſtynkynge breath therof, that is to ſay, by the wozdes and conuerſacion of ſuche as be cozrupted therwith, be other cozrupted ẏ company wyth them, accozdynge to that ſayenge. Corrumpũt bonos mo res colloquia praua, that is to ſaye, euell communi- cacions do cozrupt good maners. Wherfoze al ſuch ought to be eſchued and fled from, as lepers and la- zars, they muſt be excõmunicate and put out of the aſſemble and congregacion of chriſten people. Yet thys notwythſtaundynge, there is no ſyckne, no ma ladie, no lepzy ſo greuous, but that the mooſt excel- lent phiſitian and ſurgeon our Lozd and Sauiour Chriſt Jeſus both can heale and wyll heale, yf he be faithfully ſought and called vpon, as by exemple is well ſhewed in thys goſpell. But I ſay it is our par tes, to ſeke and call vpon hym, it is our offyce to go and mete Jeſu Chriſt, yf we woll be cured. We muſt crye afarre of after hym, we muſte wyth deꝑ lowly- nes and humilitie of harte, pzay vnto hym and ſay:

Jeſu.

Jesus, Sauioure, and mayster, haue mercy on vs, take pytie and compassion ouer vs. By this meanes after that we haue ones offred and presented our selues vnto the prestes, whych haue authoritie and power of God for to discerne and iudge, accordyng vnto the scripture, betwene the lepry and not lepry, that is to saye, betwene heresye and veritie, betwene vice and vertue, and accordynge vnto the scripture, to assoyle, as saynt Paule dyd assoyle a synner of whych is made mencion in the seconde epistle vnto the Corinthians. we shalbe receyued agayne into the nomber of the faythful, euen into ỹ flocke of Jesu Chryst But after that we shalbe assoyled of God in trouth, and of men in sygnes, we muste yet beware that we be not ingrate, churlysh, nor vnthankfull to God, as the .x. lazars were whyche dyd not retourne, for to yeld thankes and prayses to Chryst, and for to gyue glorye vnto god for the great benefite and goodnes that they had receyued of hym. Let vs be lyke the lazar Samaritane, which fygured the christen gētyls, and let vs saye that whych the spirite of God sayeth by the prophete Dauid in the .ciij. psalme. My soule, blesse thou the Lorde God and do not forget all hys rewardes, whych maketh hole all thyne iniquities & all thy syckenesses. Thys let vs do, to thintent oure Lorde maye semblably saye vnto euery one of vs. Ryse vp, and go thy waye, thy true ernest and catholyke fayth hath preserued and made the hole. Hense forth se thou synne nomore, walke nomore after the flesh, but after the spirite. Yf we thus do (my frēdes) doubt we not, but we shall haue the rewarde of euerlastynge blesse, whych is endles ioye in the heauenly ij.cor.ij

Hieruſalem wyth the father, ſoune, and holy gooſt. To whome be all glorie and imperie, in infinita ſeſecula. Amen.

The Epiſtle on the.xv.ſondaye after Trinitie. The.v.and.vi.chapter to the Galathians.

Thargument.

¶ An exhortacion to good workes.

BRethren, yf we lyue in the ſpirite, let vs walke in the ſpirite. Let vs not be deſyrous of vayne glorye, prouokynge one another, enuyenge one another. Brethren, yf a man alſo be taken in any faute ye whyche are ſpirituall: helpe to amende hym in the ſpirite of mekenes: conſyderynge thy ſelfe, leſt thou alſo be tempted. Beare ye one anothers burthen, and ſo fulfyll the lawe of Chriſt. For yf any man ſeme to hymſelfe that he is ſomwhat, whan in dede he is nothynge, the ſame deceyueth hys owne mynde. Let euery man proue hys owne worke, and then ſhall he haue reioyſynge, onely in hys owne ſelfe, and not in another. For euery man ſhall beare hys owne burthen. Let hym that is taught in the worde, miniſter vnto hym that teacheth hym, in al good thynges. Be not deceyued, God is not mocked. For what ſoeuer a man ſoweth, that ſhall he al ſo reape. For he that ſoweth in hys fleſhe, ſhall of the fleſhe reape corrupcion: But he that ſoweth in the ſpirite, ſhall of the ſpirite reape lyfe euerlaſtyng Let vs not be wery of well doynge. For whan the tyme is come, we ſhall reape wythout werynes.

while we haue therfore tyme let vs do good vnto all men, and ſpecially vnto them whych are of the houſholde of fayth.

WElbeloued frendes in our Lorde Jeſu Chriſt, ye ſhal vnderſtande, that our Sauiour in the Goſpell of ſaynt Mattheu ſayeth, that euery tree is mat.viij
knowen by hys frute, for a good tree beareth good frute, but an euell tree bryngeth forth euell frute. Therfore the holy Apoſtle of God ſaynt Paul doth in thys epiſtle admonyſhe vs chriſten folke, that yf we be good trees we ought to bringe forth good frutes, and yf we lyue in the ſpirite, as chriſtē mē ought to lyue, that we muſt walke alſo in ſpirite. For ſurely it is not ynough for vs to be called chriſten folke, onles we do alſo the dedes and workes of chriſten folke. It is not ynough for the to ſaye, I haue receyued the holy gooſt, or I haue fayth, yf thou ſheweſt not worthy workes and frutes of the ſpirite. Nowe one of the fyrſt and principall frutes of the ſpirite, is loue and brotherly ſupportacion or bearynge of one another, whych thynge ſaynt Paule doth admonyſh vs here of, that we ſhulde kepe, where he ſayeth: Let vs not be deſyrous of vayne glorye. &c. Certes it is not poſſible for a man or woman ꝑ is vayne glorious and that loueth to be auaunced and prayſed of the worlde, eyther to ſupporte, or to forbeare much an other man, for he wyll alwayes couet to be herde afore all other, and to be obeyed in all places, whereſoeuer he goeth or rydeth. Certaynly my frendes vaynegloryе is an appetyte or luſte of all luſtes the mooſt dangerouſe and the mooſt ſubtyle and ſecreteſt

creteſt that may be ymagined, in ſo much, that thoſe perſones, whych be eſtemed for moſt ſpiritual, moſt holy, moſt godly, be oftentymes infected therwyth. Let vs (ſayeth Paule) not be couetous of vayneglo rye, prouokyng one another, nor hauinge enuye one at an other. But yf any one amonges you be taken in any faulte or offence throughe frayltie of nature & not by obſtinate euelnes, you (ſayeth Paule) whyche be or ought to be ſpirituall, teach hym & helpe to a-mende hym in all mekeneſſe, in al ſwetnes of ſpirite, conſyderynge in your ſelues, that ye alſo may fal in to lyke temptacion. As yf he ſhulde ſaye: Do not bragge nor vaunt your ſelues in the fall of another body, but rather conſyder that euen the ſame or lyke errour maye happen vnto you. And therfore ſayntꝫ
1. cor. x. Paul ſayth in another place. He ỹ thynketh hymſelfe to be ſtandynge, let hym take hede he fall not. Be ye beare & ſuppoꝛte one anothers burthen & charge,
☞ and ſo ye ſhall accomplyſh the lawe of Jeſu Chriſt. Whoſoeuer loueth hys neyghboure, he hath fulfyl-
Ro xiij. led the lawe, as wytneſſeth the apoſtle in hys epiſtle to the Romaynes. Abuſe not then your ſelues in tru ſtynge in your ſelues and thynkynge your ſelues to be any thynge. For ſurely ye be nothynge, ye can do nothynge, ye are woꝛth nothyng, yf God put not his hande vnto you. So then of your ſelues ye can woꝛ thely chalenge nothynge. He that alloweth and praiſeth hymſelfe, is not forthwith appꝛoued & allowed, but he is prayſe woꝛthy, he is allowable, whom god
ij. cor. x. prayſeth & alloweth. Wherfoꝛe let euery bodye loke on hymſelfe and well conſyder hymſelfe, and he ſhal haue none occaſion to bragge and gloꝛie wyth hym

ſelfe

hymſelfe ouer the frailtie and weaknes of other perſons. What ſo euer it be, euery man ſhall beare hys owne fardell, hys owne burthen. The ſonne of man ſhall yelde vnto euery man accordynge to hys workes as he hymſelfe teſtifyeth. Mat.xvi

After ſaint Paule had thus greatly prayſed and commended brotherly ſupportacion or bearyng one wyth another, he nowe exhorteth chriſten men to be helpynge and releuynge to all the bodely neceſſities of them that do teach the fayth and the goſpel of Jeſu Chriſt. He ſayeth: Do not erre, abuſe not your ſelues, for god can neyther be mocked nor begyled. For what thynge ſo euer a man ſoweth, the ſame ſhal he alſo reape and gather agayne, as who ſhulde ſaye. All that whych a man doth or ſoweth in thys world, he ſhall fynde it and reape it in the other world, whyther it be good or euell. Certaynly my frendes there be two maner of feldes whych men do ſowe, there is the fylde of the fleſh, and the fylde of the ſpirite. He that ſoweth in hys fleſh, that is to ſaye, he that doth the workes of the fleſhe, whych be euell workes, deuelyſh workes, vngodly workes, ſhal of the fleſh reape corruption and euerlaſtynge curſe and damnation But he that ſoweth in the ſpirite ſhall of the ſpirite reape euerlaſtynge lyfe. Wherfore in the meane tyme, whyle we haue ſpace to ſowe, let vs ſowe in ſpirite, let vs ſow good ſedes, chriſten ſedes, charitable ſedes, let vs do well wythout fayntynge, wythoute beynge wery, not only to them, whych do good vnto vs, but vnto all, and principally vnto the good and faythfull chriſten men. And doubte we not, but we ſhall gather in, and reape in tyme conuenient good Two ſedes

and full harueſt in eternall lyfe to the glorie of the eternall father of heauen. Vnto whome be thankes. Amen.

The Goſpel on the.xv.ſonday after Trinitie.

The.vi.Chapter of Matheu.

Thargument

☞ Chriſte forbyddeth vs here to ſeke carefully for worldly thynges.

IEſus ſayd vnto hys diſciples. No man can ſerue two mayſters. For eyther he ſhall hate the one, and loue the other, or els leane to the one, and deſpyce the other: ye can not ſerue God and Mammō. Therfore I ſaye vnto you: be not careful for your lyfe what ye ſhall eate or drynke, nor yet for your bodye, what raymēt ye ſhall put on. Is not the lyfe more worth than meate, and the body more of value than rayment? Beholde the foules of the ayer, for they ſowe not, neyther do they reape, nor cary into the barnes: and youre heauenly father fedeth them. Are ye not much better than they? Whyche of you (by takynge careful thought) can adde one cubyte vnto hys ſtature? And why care ye for rayment? Conſyder the lylyes of the felde, howe they growe. They laboure not, neyther do they ſpynne And yet I ſaye vnto you, that euen Salomon in all hys royaltie was not arayed lyke one of theſe. Wherfore, yf God ſo cloth the graſſe of the felde (whych though it ſtande to daye, is to morow caſt into the fornace) ſhall he not muche more do the

ſame

ſame for you O ye of lytle fayth? Therfore take no thought, ſayenge: what ſhall we eate, or what ſhal we drinke: or wherwith ſhal we be clothed? after al theſe thynges do the gentyls ſeke. For your heuenly father knoweth, that ye haue nede of all theſe thynges. But rather ſeke ye fyrſt the kyngdome of God, and the ryghtwyſnes therof, and al theſe thinges ſhalbe miniſtred vnto you.

GOod people yf we were chriſten men and womē wyth hartes and wyth worꝛkes, I ſay yf we dyd beleue ſufficiently as we boaſt our ſelues to beleue in Jeſu Chriſt and in hys bleſſed and pure woꝛd, we ſhulde wythoute fayle not be ſo troubled noꝛ dyſmayd noꝛ yet ſo penſyfe and ſo carefull whan we haue any myſfoꝛtune and neceſſitie. Jeſu Chriſt our ſauiour doth cōmaunde vs that we ſhulde in no wyſe take thought what we ſhuld eate, oꝛ what we ſhuld dꝛynke, oꝛ wherwyth we ſhulde be clothed. And that they be the carnall men, the paynyms and infideles whych take thought foꝛ theſe thynges: and not the true & faythful chriſten men. He ſayeth and aſſureth vs in the Goſpell of thys daye, that God hys father and ours, ſhall nouryſh vs and arraye vs: And foꝛ all thys, as yf he were a lyer & an abuſer, we do not beleue in hym noꝛ in hys woꝛdes. Certes the infidelitie of the woꝛlde is greate. The woꝛlde I ſaye is blynde, whych thynketh to beleue ſo well and ſo fermely, and yet beleueth neuer a deale. We do great iniury vnto Jeſu Chriſt in myſtruſtynge hym. But it is to be noted foꝛ the vnderſtandynge of thys text ꝑ our Loꝛd foꝛbyddeth chriſten mē to take thought:

but he doth not forbydde them to labour: but commaũdeth that euery body ſhulde labour accordyng to the grace & might that god hath giuẽ him. In the ſweate of thy byſage thou ſhalt eat thy breade (ſayeth he in the.iij.chapter of Geneſis) And for all the reſt let hym caſt all hys hope in god. And as S. Peter ſheweth vs in the.v.chapter of hys fyrſt Epiſtle, and the Prophete in the.liij.pſalme. Caſt thy care vpon the Lorde God, and he ſhall nourych the. And ſaynt Paule ſayeth in the.iiij.chapter vnto the Philippians. Be not carefull for any thynge but in all prayer and petition wyth thankeſgyuynge let your prayers be knowen vnto God. And ſaynt Peter in ỹ v.chapter of ỹ aforeſayd epiſtle ſayeth: Caſt al your thought in him which hath care of you. And for this
Hierom cauſe ſaynt Hierome expounynge thys place ſayeth in thys wyſe. We be here commaunded by Chriſte, not to be careful what we ſhulde eate, for in the ſwet of our face, we prepare vnto vs breade. Labour
Chryſoſtomus ſup Matheum. ought therfore to be exerciſed, but care taken away. Here wyth agreeth Chryſoſtome ſayenge: Not with ſpirituall cares, but wyth bodely labours, we muſte ſeke our fode, whyche fode abundeth to ſuche as laboure for it by gods gyfte for a rewarde of theyr diligence, and on the other ſyde it is wythdrawẽ from ☞ ſuch as deſpyce laboure, by gods doynge for a punyſhment. But thys that Chriſt ſpeaketh here (ſayeth ſaynt Hierome) is to be vnderſtande, of the bodely meate and rayment. For of the gooſtly fode & rayment we ought alwayes to be carefull. Our Lorde for to rebuke vs the more of our lytle fayth byddeth vs beholde the byrdes, and the lylies of the feldes,

vnto

vnto whō God prouideth. And be we no more worth then the byrdes: or then the floures of lylies of ꝑ feldes? He doth then defende vs to take thought for earthly thynges, to thende that our spirite maye the better be lyfte vp vnto the heauenly thynges: for a man to take thought and care for the one and the other, it is vnpossible. Who so euer hath tasted of the true goodnesse of God, he doth vntaste and mysslyke the flatterynge and vayne goodnes of the earth. For none can serue two maysters at ones. He can not serue both God and also Mammon. Mammon in the Syriake speech (sayeth S. Hierom) is called ryches. Hierom
Let the couetouse person thā heare thys, that he can not both serue Christe and ryches, and yet he sayeth not, he that hath ryches but he that serueth ryches. For he that is the seruaunt of ryches, kepeth ryches as a seruaunt or bondman, but he that hath shaken of, the yoke of bondage or seruitude, he gyueth them as a lorde. And saynt Austine sayth: He that serueth Mammon, that is to say, ryches, serueth hym which by the inuerte of hys peruersitie is called of our lord the prince of thys worlde that is to saye the deuell. Austine.
Wherfore here be reproued all couetous folkes, whych do set and fixe so much theyr hartes vnto the worlde: and so lytle vnto god. Let vs then beleue at the lest Jesu Christ whych doth not lye: and care we not for to gather goodes, but let vs rather care for the kyngdome of God only and for hys iustice: and to obtayne hys grace and for the rest ther shalbe gyuen vs asmuche as we shall lacke for to passe soberly thys lyfe wyth pacience. Seke ye than fyrst (sayeth Christe) the kyngdome of god and the iustice therof Chrysostome

Kyngdō of God. The kyngdome of God, as holy Chryſoſtome expou neth, is the retribucion or rewarde of good workes, and the iuſtice therof, is the waye of godlynes, wher by ſayeth he, we go to the kyngdome of God. Yf thā thou wylt conſyder, how great the glorye of the ſain tes ſhalbe, it muſt nedes folow, that eyther for feare of payne thou muſt go frō euell, or for deſyre of glo= rie, thou muſt haſten the to do good. And yf (ſayeth thys holy doctour) thou wylte conſyder, what is the iuſtice of God, I meane, what God hateth and what he loueth, the ſelfe iuſtice ſhall ſhewe vnto the her wayes which foloweth ſuch as loue her. For we ſhal not be called to a rekenynge whether we be ryche or poore, but whether we haue done well or euel, which thynge (ſayeth he) is in our fre wyll. Wherfore good people ſe ye do not care for your bodely ſuſtenaūce, for our Lorde doth promyſe you, that it ſhalbe gyuē vnto you, you nede not to doubt of it, yf ye caſt from you thys fleſhly & worldly thought full of myſtruſt of the prouiſion of God. Do ye rather the contrary, haue no truſt in your ſelues, but al in God: and you ſhalbe truly faythfull and the chyldren of almyghty God: and you ſhall lacke nothynge in thys preſente tyme nor in the other to come by oure Lorde Jeſu Chriſte vnto whome be glorie and thankes worlde wythout ende. Amen.

The Epiſtle on the.xvi.ſonday after Trinitie.

The.iij.chapter to the Epheſians.

Thargument

☞ Of the power, heygth, bredth, and depth of Chriſt, that is to ſay, that he is euery where, and potent in all thynges.

Saynt

SAynt Paule wrote vnto the Epheſians ſayeng: I deſyre, that ye faynt not becauſe of my tribulacions that I ſuffre for your ſakes: whyche is youre prayſe. For thys cauſe I bowe my knees to the father of our Lorde Ieſus Chriſt, whych is father ouer all that is called father in heauen and in earth, that he wolde graunt you accordinge to the ryches of hys glory, that ye may be ſtrēgthed with might by hys ſpirite in the ynner man, that Chriſte maye dwell in your hartes by fayth, that ye beyng roted and groūded in loue, myght be able to cōprehēde wyth all ſayntes, what is that bredth and length, depth and heyght: and to knowe the excellent loue of the knowlege of Chriſt, that ye myght be fulfyled wyth all fulnes, which commeth of God. Vnto hym that is able to do excedynge aboundauntly aboue all that we aſke or thynke accordynge to the power that worketh in vs, be prayſe in the congregacion by Ieſus Chriſt, thorowout all generacions from tyme to tyme. Amen.

THe charge my frendes of a byſhop or of a curate, is to teache continually, and to praye for the people, whych is commytted vnto hym, to thinke that it wolde pleaſe God to redreſſe, cōforte, and aſſure them agaynſt the temptacions of this world, as ſaynt Paule doth teach vs, by all hys epiſtles & in the epiſtle of thys daye he ſayeth: I praye you my brethrē, that you do not diſcomforte your ſelues for my tribulacions, whych I ſuffre for you. That is to ſay, yf you ſe that I do ſuffre much harme, iniuries,

and

and perſecutions forbycauſe that I do preach vnto
you the goſpell,do not diſcourage your ſelues, but
perſeuer in ꝑ fayth of the ſame. Yf the mayſter hath
ben euell entreated,by good ryght the ſeruaũt muſt
be in lyke maner.Our Lorde Jeſu Chriſte ſayeth in
the.x.chapter of S. Mathew. It ſuffiſeth vnto the
diſciple for to be lyke vnto hys Mayſter. For thys
cauſe to thende that you ſhuld not diſcourage your
ſelues I pray and requyre humbly the father of our
Lorde Jeſu Chriſt, the great father of houſholde of
the heauen and of the earth,whych is the ſpryngē
fountayne of all goodnes. For I knowe well,that
wythout hym,you nor I can do nothynge. I praye
hym,that by the ryches of hys glorie and grace,it
woll pleaſe hym, to gyue vnto you by hys ſpirite,
ſtrēgth not bodely but ſpiritually and inwardly,for
to endure and to ſuffer.And that it wol pleaſe Jeſu
Chriſt,the glorie of the father,the glorie of ꝑ angels
and of men,to abyde in you by feruent faith in your
hartes, founded and rooted in charitie to thyntente
that you maye knowe and vnderſtande the incom-
prehenſible graces whych by him be gyuen vnto vs
the largeneſſe and length of the ſame, for the earth
is full of the mercy of the Lorde God (ſayeth ꝑ pro-
Pſalm. phete Dauid)and the hyghneſſe and depthneſſe: for
xxxij. they do perſe the heauens and the hylles.He whych
is deſcended is he which hath aſcended aboue al the
Eph.iiij heauens ſayeth ſaint Paul.To thintent alſo that ye
ſhall knowe the great charitie of Jeſu Chriſt toward
vs (the whych knowlege is more to be eſtemed than
all the ſcience of the worlde) and that you ſhulde be
replenyſhed in all aboundaunce wyth the graces of

God

God. In thys epistle sayne Paule declareth in short conclusions the perfection of the christen lyfe, vnto the whych we ought to breath and to sygh. He doth not praye that god shulde gyue them much temporall goodes for to lyue at theyr ease, but he desyreth and prayeth, that they maye haue strength for to endure and to beare with him the crosse of Jesu Christ For all the lyfe of a christen mā is to endure. In the conclusion of the epistle, wyth profounde harte and wyth great spirite he yeldeth graces & loupnge thankes vnto God, sayenge: Unto him whych is able for to gyue vs more than we can demaunde or thynke, accordynge vnto the myght the whych puissantly & strongly worketh and laboureth in vs, vnto hym be yelden all glorie by all the church, by the meanes of hys sonne Jesu Christ. For euen as by him al grace is gyuē vs from the father, so it must nedes be that by hym, whych is the begynnynge and the ende, all glorie be vnto hym rendered. Then my brethren, let vs not discourage our selues of the worde of God, of the doctrine of the gospell, for any tribulation or worldly veracion that may happē vnto any of them by which it shal haue pleased God ỹ they shuld bear it: yf it be hys pleasure to make them to beare hys crosse: & vnto them whych shall beare it, but so much the more let vs be founded stedfast and ferme, & rooted in fayth, hope, and charitie, and we shall knowe the incōprehensible graces of God. And he that surmounteth all myght, shall delyuer vs from al euell, and shall leade vs vnto hys glorye, vnto hys heauēly kyngdome, where in eternall ioye we shall yelde perpetuall graces and prayses vnto the father of he

uen by our Lorde Jeſu Chriſt. To whome. &c.

The Goſpel on the.xvi.ſonday after Trinitie.

The.vij.Chapter of Luke.

Thargument.

☞ Chriſt rayſeth a deade man to lyfe agayne.

IEſus wente into a cytie whyche is called Naim, and many of hys diſcíples went wyth hym, and much people. Whan he came nye to the gate of the cytie: beholde, there was a deade man caryed out, whych was the only ſonne of hys mother, and ſhe was a wedowe, and much people of the cytie was wyth her. And whan the Lorde ſawe her, he had cō paſſion on her, and ſaid vnto her: wepe not. And he came nye, and touched the coffyn: and they that bare hym ſtode ſtyll. And he ſaid: Yonge man, I ſay vnto the, aryſe. And he that was deade, ſat vp, and began to ſpeake. And he delyuered hym to hys mo ther. And there came a feare on them all. And they gaue the glorie vnto God, ſayenge: A greate pro= phete is ryſen vp amonge vs, and god hath vyſited his people.

THe thynge (good people) whych is mooſt agrea ble vnto god, and that whyche he demaundeth & requyreth of vs principally, is to beleue hys woꝛd, as ſaynt Paule ſayth in the.xi. chapter of hys epiſtle to the Hebꝛues. It is impoſſible to pleaſe God with out fayth. Foꝛ thys cauſe all the myꝛacles whyche were at any tyme done, aſwel by Jeſu Chriſt in erth as by hym in hys members: it hath not ben foꝛ to at tribute the honaure vnto hys members: oꝛ that hys members hath done myꝛacles, but foꝛ to appꝛoue þ

woꝛde

woꝛde of God, and foꝛ to manyfeſt hys gloꝛie and myght, to thintent that he ſhulde be honoured and reuerenced of euery body, and in euery place, as the pꝛophete ſayeth: Lꝛde god all the earth doth woꝛ-ſhip the. Foꝛ thys cauſe oure Lꝛde hath rayſed vp from death to lyfe the wedowes ſonne, of the whych is made mention in the goſpel of thys day. He hath here raiſed one from bodely death: foꝛ to make vs to beleue, that he hath the power alſo foꝛ to rayſe vs a gayne from ſpirituall death. And alſo he ſhall rayſe vs vp agayne bodely at the day of dome: As he ſaid vnto Martha: I am the reſurrection and lyfe, who ſo beleueth in me, he ſhall not dye eternally. All they therfoꝛe whych do not lyue accoꝛdynge vnto the ſpi rite, whych folowe the olde lyfe of Adam, whyche ac-compliſh the deſyꝛes, concupiſcences, and woꝛkes of the fleſh (of the whych was ſpoken in ỹ epiſtle of the laſt ſondaye) they be deade ſpiritually. Foꝛ who that hath not the holy gooſt, he hath no lyfe, he doth not belonge vnto Jeſu Chꝛiſt whych is the lyfe. Yf any hath not the ſpirite of Chꝛiſt, he is not Chꝛiſtes. Ro. viij. He is boꝛne and conducted of cuell ſpirites to the pytte of hell: Yf Jeſu Chꝛiſt do not come quyc-kely foꝛ to touche hym wyth hys hande, the whyche ſygnifyeth hys great puiſſaunce and myght conioy ned wyth hys woꝛde. Yf he do not ſpeake and touch lyuely the harte, it is impoſſible, that the ſayd creatu res ſhulde haue power to ryſe agayne, oꝛ that they ſhulde euer chaunge from the death of the ſoule vn-to newnes of lyfe and ſtate of grace. Foꝛ ſurely ſo longe as we be in deadly ſynne and vnder the thꝛal dome and ſubiection of the fende, ſo longe we be as Ioh.xi

S. Ambroſe deade perſons. And therfore ſayeth ſaynt Ambroſe. We lye deade in ſecrete, whan eyther the fyre of vnreaſonable luſt brenneth vs, or the colde humoure drowneth and as it were wyth a certayne ſlouthfulneſſe of the bodye the ſharpeneſſe of the mynde is accombred and ouerwhelmed, in which caſe we can not ryſe out of our drouſye ſlomber but by Chriſte.

An allegorie And yf ſayeth thys holy doctour ſaynt Ambroſe, it be an heuye & greuouſe ſynne whych thou thy ſelfe arte not able to waſh awaye wyth the teares of thy penaunce and repentaunce, let thy mother the holy church wepe for the. Let the people alſo be aſſiſtente vnto her. And forthwyth thou ſhalt ryſe agayne oute of the coffyn or beere and ſhalte begynne to ſpeake wyth an other lyfe, and all that heare it ſhall feare & ſhalbe corrected by therexemple of one. They ſhal alſo

Bede prayſe God, whych hath gyuē vs ſo great remedies to eſchue death. And here ſayeth Bede is the errour of the heretiques called Nouatians confounded, whych whyle they go about to deſtroye the clenſyng of penitent perſons, do denye ꝑ our mother ꝑ church weppynge for ꝑ ſpiritual death of her chyldren ought to be comforted by hope of reſtorynge agayne to lyfe Whyche damnable opinion the wycked Anabaptiſtes at thys daye haue renewed in dyuers places of chriſtendome, whych denye, that they that fall into deadly ſynne after baptiſme can by due penaunce or any other meanes come agayne to the ſtate of grace whome we praye God to bringe out of theyr foule hereſye. Let vs than good people inſtauntly & humbly praye to almyghty God the father of heuen that it wolde pleaſe hym ſo ofte as we fall into ſynne to

touch

touch and ſpeake to vs ſo vertuous and pythy wor-
des that maye quicken vs, and rayſe vs from death
to lyfe, in yeldynge and reſtoryng vs lyuyng truly
in ſpirite vnto our mother, whych is the churche of
faythfull men, and that we may ſpeake continually
the woꝛde of prayſe and of grace vnto God: in ſuche
wyſe that by occaſion of vs, our neyghbours maye
be edifyed and exhoꝛted foꝛ to prayſe & glorifye god
wyth vs, knowynge that God hath viſited his
people by Jeſu Chriſte. Unto whome ap-
perteyneth glore and honoure
eternally. Amen.

The Epiſtle on the.xvij.ſonday after Trinitie.
The.iiij.chapter to the Epheſians.
Thargument.

☞ Of the vnitie of fayth that there be no diſſen-
ſion amonges chriſten people.

BRethren, I whych am a preſoner of the lordes
exhorte you, that ye walke worthy of the vo-
cacion wherwyth ye are called, wyth all lowlynes
and mekeneſſe, wyth humbleneſſe of mynde, for-
bearinge one another thorow loue, and be diligent
to kepe the vnitie of the ſpirite thorowe the bonde
of peace, beynge one bodye, and one ſpirite, euen
as ye are called in one hope of youre callynge. Let
there be but one Lorde, one fayth, one baptiſme:
one God and father of all, whych is aboue all, and
thorow all, and in you all.

My bzethzen and ſyſters in Jeſu Chziſte, let vs conſyder the benignitie louynge kyndnes and ſwetneſſe of the holy gooſt, the whych doth not commaũde vs wyth rygoure and charpneſſe (as men do often) but doth deſyze vs louyngly by his great meſſanger the apoſtle ſaynt Paule, that we ſhuld walke wozthely in the vocacion oz callynge vnto which we be callyd. Of thys vocacion is ſpoken in the fyzſte chapter of the fyzſt epiſtle vnto ỹ Cozinthias, where he ſayeth: God is true and faythfull, by whome you are called into the company of hys ſonne our Lozde Jeſu Chziſt. Thys companyenge with Jeſu Chziſt, is the chziſten and catholyke churche, the whych he is called a bodye, wherof he is the heade, and we be his members: in caſe we be conducted and leade by the holy gooſt. Foz he is the ſturrer, the lyfe and the conductour of all the catholyke churche, foz to make it to walke wozthely wyth the heade in all humilitie, mekeneſſe and ſwetneſſe. He doth teache vs alſo by true loue and charitie, in all patience to ſuppozte & beare ỹ faultes and infirmities of our neyghbours. And ſaynt Paule inducth vs to do thys in the.vi. chapter of the epiſtle vnto the Galathians. Beare the burthens one of another and ſo ye ſhall accomplyſh the lawe of Chziſt. The whych doth admonyſh vs aboue al thynges that we ſhulde endeuoure our ſelues to kepe the vnitie of the ſpirite of fayth in a bonde of peace and cõcozde: that is to wyte in ſauouryng in fayth one ſelfe thynge. And what is ỹ that we ſhulde all ſauour? That we be one body, one ſpirite, and all called into one hope of ſaluation by Jeſu Chziſt. That ther is one Lozd, one fayth, one bap

tiſme

tiſme, one God and father of all, whych is aboue al, and ouer all thynges, and in vs al, whych is he that is bleſſed in the worlde of worldes. Thys is ꝑ fayth in the whych we ought to be vnited and knytte with the holy gooſt, and to haue ſtedfaſt peace & concorde The whych thynges yᵗ we haue, we ſhalbe conducted by thys holy gooſt in all graces and vertues for to bleſſe, laude, and glorifye thys tyght hygh and ſo ouerayne father by our Lorde Jeſu Chriſt vnto glorie of al the Trinitie wythout ende. Amen.

The goſpell on the.xvij.ſonday after Trinitie.

The.xiiij.chapter of Luke.

Thargument.

☞ Chriſt healeth on the ſabboth daye and commended humilitie vnto vs.

WHan Ieſus went into the houſe of one of the chefe phariſees to eate breade on a Sabboth daye: and they watched hym. And behold ther was a certayne man before hym whych had the dropſy And Ieſus anſwered and ſpake vnto the lawyers and phariſees, ſayenge: Is it lawfull to heale vpon the ſabboth daye? And they helde theyr peace. And he toke hym and healed hym, and let hym go: and anſwered them, ſayenge: whych of you ſhall haue an aſſe or an oxe fallen into a pytte and wyll not ſtrayght waye pull hym out on the ſabboth daye? And they coulde not anſwere hym agayne to theſe thynges. He put forth alſo a ſimilitude to the geſtes, whan he marked how they preaſed to the hygheſt roumes, and ſayd vnto them: When thou art

bydden

bydden of any man to a weddinge, ſyt not downe in the hyeſt roume, leſt a more honorable man thã thou be bydden of hym, and he (that bad hym and the) come, and ſaye to the: gyue thys man roume, and thou than begynne wyth ſhame to take the loweſt rowme. But rather whan thou art bydden, go and ſyt in the loweſt rowme: that whan he that bad the, commeth, he may ſaye vnto the: frende ſyt vp hyer. Thã ſhalt thou haue worſhyp in the preſence of them that ſyt at meate with the. For whoſoeuer exalteth hymſelfe, ſhalbe brought lowe. And he that humbleth hymſelfe, ſhalbe exalted.

AT the begynnynge of our goſpell good chriſtẽ people Jeſu Chriſt doth cõmende vnto vs ſyngularly loue and charitie towarde al men, whan we ſe that ſo familiarly he haũted and frequented wyth them that were hys enemyes and hys euell wyllers, that alſo he dyd eate and drynke wyth them for to haue occaſion to teache them and to conuerte them vnto God hys father as the auncient doctour Cyrillus noteth. And here be rebuked and checked thoſe Cyrillus whych haue hatred, malyce, & rancor agayniſt theyr chriſten brethren, and do not vouchſaufe to company wyth them, nor alſo to ſpeake vnto them, whan by the diuine commaundement of almyghtye God math.vi they be bounde for to remytte and to pardon all iniuries, and ought by all meanes they can for to reconcile them, or els God ſhall neuer be reconciled wyth them. Conſequently Jeſu Chriſte doth inſtructe vs that we ought at al tymes to accomplyſh and do the workes of mercy towardes our brethren and neyghbours

bours. And ſpecially that the ſondaye be not in any wyſe violated by the ſayd workes of charitie. The whych he ſhewed well, whan that vpon the ſabboth day he dyd heale the poore mā of the dropſie. which as holy doctours do expoune is truely the fygure of all humane nature, whych was ſpiritually ful of the dropſye, and ful of waters of concupiſcence: wherby it periſhed and drewe vnto eternall death. Moreouer in thys goſpell Chriſt doth aduertiſe vs of theſe couetouſe and proude ſcribes and phariſces whych by theyr ambition at the feaſtes and banckettes dyd take the fyrſt and mooſt honourable places. For the whych cauſe Jeſu Chriſt doth correcte them, and inſtructeth them, and vs alſo, wyllynge vs whan we ſhalbe called vnto mariages and feaſtes, that we do not ſyt in the hygheſt places but in the loweſt. The whych maye be vnto vs very well a morall doctrine as to the exterior worke, as the holy doctours of the church do full well declare it, & in eſpeciall the great clerke Baſilius declareth it on thys wyſe. To take the loweſt place at feaſtes accordynge to the Lordes commaundement is conuenient, but agayne contenciouſly to runne into it, is a thynge reprouable as a diſturbaunce of order and occaſion of hurly burly. And ſurely ſayeth thys clerke yf contencion be moued who ſhuld ſyt loweſt amonges you, ye ſhall diffre nothynge from thoſe that ſtrue to ſyt hygheſt, for al is one mater. Wherfore lyke as our lorde ſayeth here, it is expedient for hym that maketh a feaſt to appoynt the order of ſyttynge. So ſhal one of vs in pacience ſuſteyne eche other honeſtly, and doynge al thynges in order and not after the fauſye of ſome

The ſpi rituall dropſye

we ſhall neyther ſeme to conterfayte humilitie by ouermuche gayneſayenge but rather by humilitie we ſhall obtayne patience. For ſurely it is a greater token of pryde, by ouermuch repugnauncie & refuſing not to ſyt in ſuch place as the feaſtmaker thynketh mete for vs, and contenciouſly to occupie the loweſt rowme, than it is to ſyt in the hygheſt place whā we be commaunded ſo to do. Thys ſayenge therfore of Chriſt morally is thus to be taken. Yet for all that ſpiritually, it maye be well vnderſtanded as Bede & other expoſitours alſo do godly applie it of the mariage of the ſonne of God wyth humayne nature: whych is the vnion and the mariage of hym and all faythfull ſoules. Of the which it is wrytten in an other place. That many be called but fewe elected. The whych ſentence of God ought to aſtonny vs, & we ought diligently to conſider what they be which be choſen, in deſpryenge to be of theyr company. Truly Jeſu Chriſte hymſelfe doth ſhewe vs, ſayenge: That whoſoeuer doth hūble hymſelfe in makynge hymſelfe ſeruaunt vnto all and doynge the workes of charitie to hys brethrē for the honoure of hym, he ſhalbe elected or choſen and exalted. And on the contrary who ſoeuer ſhall exalte hymſelfe in wyllynge by pryde to haue mayſterſhyp and lordſhyp ouer al, and vncharitably neglectynge and deſpyſynge hys euen chriſten and poore brethren he ſhalbe humbled put downe, and caſt backe frō the mariage, for God reſyſteth proude men, and gyueth grace vnto the hūble. Wherfore my frēdes let vs at all tymes do good workes, and mercy vnto all. Let vs not be ambitious of worldly honoure. Let vs humble our ſelues vnder

Math. xxij.

vnder the myghty hande of God, & after thys lyfe we ſhalbe by hym exalted whan it ſhalbe hys pleaſure and godly wyll into eternal' glorye wyth the cõpany of all thoſe that be happy for to prayſe hym & bleſſe hym wythout ende.

The Epiſtle on the.xviij.ſonday after Trinitie.

The.i.Epiſtle to the Corin.the.i.Chap.

Thargument

☞A gratulacion or thankeſgyuynge for ỹ true knowlege of godlynes.

BRethren,I thãke my God alwayes on your behalfe:for the grace of god,which is gyuẽ you by Ieſus Chriſt,that in al thynges ye are made rych by hym,in al vtteraunce,and in al knowlege,by the whych thynges the teſtimony of Ieſus Chriſt was cõfermed in you,ſo that ye are behynde in no gyft waytynge for the appearynge of our Lorde Ieſus Chriſt,whych ſhall alſo ſtrength you vnto the ende that ye maye be blameleſſe in the daye of the commynge of our Lorde Ieſus Chriſt.

SAynt Paul good chriſten people in the epiſtle of thys preſent ſondaye doth teache vs,ỹ he whych hath ỹ grace of God in hys harte, whan he ſeeth the poore ſynners leaue theyr euell lyfe, and that they conuerte them vnto God in grace,is exceedyngly ioyfull, and continually yeldeth graces and thankes vnto God. For it is wrytten in the.xiij. chapter of hys fyrſt epiſtle vnto the Corinthiãs. Charitie doth not reioyce at iniquitie, that is to ſaye, of the eſtate of ſynners but is in heuynneſſe,pytie,and compaſſion But it reioyceth of truth,whych is whan they leaue

theyr synnes and the vanitie of thys worlde, & that they conuerte them vnto God whych is all veritie. And also ioye is made in heauen amonges the angels of God, as it is wrytte in the.xv.chapter of S. Luke. It is ioye before the angels of God for a synner that doth penaunce. Also saynt Paule here yeldeth graces and thankes vnto God for the Corinthians: knowynge þ it was not by any workes that they had done, that they were conuerted, but by the only mercy of God nat deserued on theyr behalfe. And thus it is of vs. In oure conuertynge by true fayth vnto Jesu Christ we be made ryche in hym in all thynges, in all wordes, and in al sciences, that is to saye, in the doctrine of the gospell, by the whyche is confermed vnto vs, the wytnes of our saluacion: knowyng certaynly, that the myght of god is in the Gospell for to saue all them whych shal beleue in it. But before that we be worthy to haue suche, and so great rychesses, we muste renounce and vtterly forsake the vayne confidence and trust in the rychesses and delytes of thys worlde. For Jesu Christ hym selfe sayeth vnto vs, that we can not serue God, and also the rychesses of thys worlde. Moreouer in an other place he sayeth, that yf we do not renounce in our mynde and affection all the goodes that we do possesse we can not be hys disciples. Let vs thā hold vs by fayth in oure conuersion to God: the whyche fayth, foloweth so many gyftes and graces of God that there lacketh nothynge for saluation. And we shall abyde in all suertie and in peace of conscience, the commynge of Jesu Christ, whych shalbe particulerly at the daye of our death and departynge frō

math.vi

thys

thys worlde, and generally at ỹ daye of dome, at the whyche tyme he ſhall come and gyue vnto vs hys great & inestimable ryches, the which we do nowe tarye for by fayth and hope, that is the eternal glorye of hys heauen. Into the whych that we maye all come by the graces and merytes of our Lorde Jeſu Chriſt. &c.

The goſpell on the.xviij. ſonday after Trinitie.
The.xxij. Chapter of Matheu.
Thargument.

☞ The phariſees queſtion to Chriſt, and again Chriſtes queſtion to the phariſees.

THe phariſees wēt vnto Ieſus, and one of them whyche was a doctour of the lawe of Moſes, aſked hym a queſtion, temptynge hym, and ſayeng Mayſter whych is the great commaūdement in the lawe? Ieſus ſayd vnto hym: Thou ſhalt loue the Lorde thy God wyth all thy harte, and wyth al thy mynde. Thys is the fyrſt and great cōmaundement And the ſeconde is lyke vnto it. Thou ſhalte loue thyne neyghbour as thy ſelfe. In theſe two cōmaūdementes hange all the lawe and the prophetes.
Whyle the phariſees were gathered together, Ieſus aſked them, ſayenge: what thynke ye of Chriſt? Whoſe ſonne is he? They ſayd vnto hym: the ſōne of Dauid. He ſayde vnto them: howe then doth Dauid in ſpirite cal hym Lorde, ſayeng: The Lorde ſayde vnto my Lorde ſyt thou on my ryght hande

tyll I make thyne enemyes a footeſtoole. Yf Dauid than call hym Lorde, howe is he then hys ſonne? And no man was able to anſwere hym any thynge: neyther durſt any man (from that day forth) aſke hym any mo queſtions.

THe Goſpell red in the churche thys daye good chriſten audiēce doth reherſe vnto vs, how the phariſees, hearynge that Jeſus Chriſt had confoun
Hierom ded the Saducees, whych as ſaynt Hierome noteth were of contrarye opinions wythin themſelues and as it were enemyes one to another, yet they come & ioyne together agaynſt Chriſte to thintent as Jhon
Chryſo ſtome Chryſoſtome ſayeth they myghte ouercome hym by multitude, whome they coulde not cōuince wyth reaſons. And ſo ſayeth he they confeſſed themſelues to be naked of the trouth whych armed theſelues with multitude. They come than all together. And one amonge them a doctour of the lawe ſpeakynge for all the reſte (to thintent yf that one ouercame they myght al ſeme to haue the vpperhande) in tēptynge our Lorde Jeſu Chriſt, dyd put thys queſtion vnto hym, ſayenge: Mayſter whyche is the greateſt commaundement of the lawe? Here you maye ſe what faſhions theſe falſe forces and ypocrites had. Fyrſte they called Jeſu Chriſte mayſter: whoſe diſciple for all that, they had no deſyre to be. And they dyd demaunde hym of the greateſt commaundement (as
Chryſo ſtome. Chryſoſtome ſayeth) which neuer had accompliſhed the leaſt: but rather by theyr curſed and auaricious conſtitucions had tranſgreſſed all the lawe of God. And they thought that it was ynough for to diſpute

the

the one agaynſt the other by pryde and vanitie, for they dyd not deſyre but all only to be ſene and prayſed of men, yet for all thys the ſwete Sauiour deſyrynge theyr ſaluation doth gyue them here true and ſounde doctrine and healthfull correction, anſwerynge them mekely, that they ought to loue God w̄ all theyr thought, the whych they dyd not: and theyr neyghbour as themſelues, but they dyd cleane contrarye. For he whych was theyr God, & theyr neyghbour in as much as he was man, they wold put him to death. In whych he ſhewed them to be ſynners, ypocrites that is to ſaye counterfayted holy & tranſgreſſours of all the lawe and of the prophetes. And accordynge vnto ſaynt Marke in the. xij. chapter, they wyſt not what to anſwere, but theyr owne doctoure gaue ſentence agaynſt them, ſayenge: Mayſter, in truth thou haſt ſayd well. For there is one only god, and ther is none other but he. And to loue hym wyth all the harte, wyth all the vnderſtandyng wyth all the ſoule, and with all the ſtrength, and the neyghbour as hymſelfe: is a greater thynge then al the brentofferynges and ſacrifices made vnto God. Here maye you ſe, howe he hymſelfe gyueth iudgement agaynſt the couetouſnes of the ſcribes & phariſees whych loued ſo well the ſacrifices for the profyte that came therof vnto them. And on the contrary ſyde he approueth the anſwere of Jeſu Chriſt, the whych they thought to haue interrupted and checked. Thus it appeareth that the craftye be taken in theyr craftynes, and ꝑ ther is no coũſell againſt god And then fynally our Lorde demaunded of the phariſees beynge all there together, whoſe ſonne Chriſt

was

was. And forbycauſe they were carnall they knewe nothynge in Chriſt & in Meſſias but fleſh, and they anſwered hym that he was the ſonne of Dauid. And then oure Lorde wolde ſhewe them and teache theyr ſaluatiō. For it was not ynough for to beleue that he was a man cōmen of royall bloude, but alſo it muſt be beleued that he was God vnied vnto humayne nature for to make the redemption of men. And therfore he ſheweth them by ỹ wytneſſe of Dauid ſelfe that he is God, where Dauid ſayeth in ſpirite. The Lorde god hath ſayd vnto my Lorde. Syt on my ryght hande vnto the tyme that I put thyne enemyes a foote ſtoole to thy feete. Dauid calleth Chriſt hys Lorde ſyttynge on the ryghte hande of God whych is to vnderſtande (as the auncient doctour S. Remigius & other doth expoune it) not that God is corporall that he ſhulde haue a ryght or left ſyde but to ſyt on the ryghte hande of God, is to remayne in the ſame honoure and dignitie egall wyth the father, ſo that herby he cōfeſſeth that he is God. And this the phariſees vnderſtode not to be ſayd of Chriſte: but they were thoſe whych ỹ ſpirite of god calleth the enemyes of Chriſte, for to be put vnder hys feete. Than my bretheren let vs not tempt Jeſu Chriſt. Let vs beleue, that the greateſt and the fyrſt commaundement is to loue God wyth all our hart, wyth all our thought, and wyth all our ſoule, that he is true God and that he is true mā. And we ſhall be of the nombre of the choſen for to laude the heauenly father, and our Lorde Jeſu Chriſt ſyttyng on hys ryght hande. Unto the whyche wyth the holy gooſt be glorie wythout ende.

Pſal. xix

Remigius.

The

The Epiſtle on the.xix.ſonday after Trinitie.

The.iiij.chapter to the Epheſians.

Thargument

☞ How we ought to put of our olde Adam, and put on the newe.

BRethren, be ye renewed in the ſpirite of youre mynde, and to put on that newe man, whych after God is ſhapen in ryghtuouſnes and true holy nes. Wherfore, put away lienge, & ſpeake euery mā trouth vnto hys neyghbour, for as much as we are members one of another. Be angry and ſynne not: let not the Sonne go downe vpon your wrath, neyther gyue place vnto the backbyter. Let hym that ſtole, ſteale nomore but let hym rather labour with hys handes the thynge which is good, that he may gyue vnto hym that nedeth.

MY welbeloued frendes in our ſauiour Chriſt ye ſhall vnderſtande that in the texte immediatly goynge before thys epiſtle of thys preſent daye, the Apoſtle doth admonyſh vs for to leaue the olde mā, that is to ſay our fyrſt natiuitie or byrth by ꝑ which we be borne chyldren of the yre and wrath of God, & we be fulfylled wyth ſynnes, wyth euel deſyres, and wyth concupiſcences, the whych woll turne vs vnto corruption and eternall death. After in our epiſtle he exhorteth vs, that we ſhuld be renewed, not accordynge vnto the body, but in the ſpirite of our ſoule. For it is the ſpirite of God that wyl inhabyte there, and do hys workes. Then we muſt, for to be renued in our hartes haue nede that the gyftes and graces of God maye abyde there in ſtede of the concupiſcen

ces whyche the deuell hath put there by the ſynne of Adam. As agaynſt conetouſneſſe, mercy and lybera litie. Agaynſt lechery, continence, & chaſtite. Againſt pryde and rygoure, frendſhyp mekenes and all humilitie. Agaynſt hathered and rancor, loue and charitie. Agaynſt iniquitie and ſynne, iuſtice & al grace. And thus we ſhalbe newly arrayed wyth the newe man Jeſu Chriſt: whych by hys holy ſpirite ſhal make vs alſo new men, holy men, and vertuouſe mē lyuynge nomore in foule and ſtynkynge ſynne as we were wont to do, but walkyng in newnes of lyfe by the grace of God by whom we ſhalbe iuſtifyed and truly ſanctifyed. And for bycauſe he is all trouth, yf we wolde abyde in hym, we muſte caſt out and put from vs al lyes and falſe tales, the whych from our byrth is conioyned and euen knytte faſt vnto oure
Omnis homo mendax
fleſhe. For as the prophete ſayeth. All men be lyers, they haue ſpoken vanities and falſe thynges from theyr byrth. And god alone is veritable & euē trouth it ſelfe the whych wylleth that we ſpeake trouth one to an other for we be all mēbers of hys body, which is hys church and ſpouſe, whych ſpouſe ought to be gouerned ledde & conducted by the ſpirite of trouth. And thys ſpirite of trouth yf it dwell in vs, ſhall doubtles gyue vs all holy zele and a certayne godly angre agaynſt ſynne whych ſhalbe wythout ſynne. As in ſeynge the blyndnes and the vnhappynes of the poore ſynners, we ſhalbe ſorowfull and heuy. As it is wrytten in the.iij. chapter of ſaynt Marke, that our ſauiour Jeſu Chriſt whan he dyd ſe the wyckednes of the ſcribes and phariſees he was ſore troubled and heuy wyth anger for the blyndnes of theyr

hartes. But here my frendes we muſt be well ware, that thys anger be not agaynſt our chriſten brother but agaynſt the wycked enemye and the ſynne. And alſo that it do not abyd ouerlonge in our hartes for feare that it ſhulde happen that the ſonne of iuſtice, whych is Jeſu Chriſte, ſhulde byde and go downe from vs for our anger and yre, for in leauynge god, we ſhulde gyue place to the deuell. Fynally the Apoſtle doth admonyſh vs that they whych haue ben theues and robbers, that they ſhuld do nomore thefte s & robberies: but rather that they ſhulde labour wyth theyr handes in good workes, not by auarice or couetouſnes for to ware ryche, but for to ayde charitably and relefe theyr chriſten brethrē which haue nede and pouertie. And in doynge thys God ſhal be in lykewyſe mercyfull vnto vs, and ſhall haue pitie of vs. For he loueth mercy more than ſacrifice as our ſauiour Chriſt hymſelfe recorded. After thys wyſe yf we fynyſhe the courſe of oure lyfe, we maye truſte that the crowne of iuſtice is layde vp for vs whych our Lorde ſhall render vnto vs who is a iuſt iudge as S. Paule ſayeth. For he ſhall render vnto euery man accordynge to hys workes. We ſhal ſayeth Paule be ſet before the trone of Chriſt to beare a waye accordynge as we haue done in our bodye, eyther good or euell. Let oure fayth then bryng forth worthy frutes of chriſtianite that by gods grace we maye be crowned accordyngly. To whome be al glorie and prayſe for euer and euer. Amen. ij.ti.iiij. ij.cor.v.

The Goſpel on the.xix. ſonday after Trinitie.

The ix. chapter of Mathew.

Thargument.

☞ Jeſus forgyueth the ſycke man of the palſey hys ſynnes, and healeth hym.

IEſus entred into a ſhyppe, and paſſed ouer, and came into hys owne cytie: and beholde, they brought to hym a man ſycke of the palſye, lyenge in a bed. And whan Ieſus ſaw the fayth of them, he ſayd vnto the ſycke of the palſye: ſone, be of good chere, thy ſynnes be forgyuen the. And behold, certayne of the ſcribes ſayd wythin themſelues: thys man blaſpheme th. And whan Ieſus ſawe theyr thoughtes, he ſaid: wherfore thinke ye euel in your hartes? Whether is eaſyer to ſaye, thy ſynnes be forgyuen the, or to ſaye aryſe and walke? But that ye maye knowe, that the ſonne of man hath power to forgyue ſynnes in earth. Then ſayeth he vnto the ſycke of the palſye: aryſe, take vp thy bed, and go vnto thy houſe. And he aroſe, and departed to hys houſe. But the people that ſawe it, maruayled, and glorifyed God, whych had gyuen ſuch power vnto men.

Chryſoſtome

My welbeloued bzethzē and frendes, the cytie of Jeſu Chziſt as noteth Chzyſoſtomus the holy doctour of the church is Capharnaum, the whyche is called hys cytie forbycauſe that in leuynge Nazareth he wente and dwelled there, and alſo foz the noble ſermons, and great myzacles wyych he dyd ofte there, as alſo now he doth one, whych we ought wel to marke and note: foz therin is compzyſed foz vs noble and helthfull inſtruction. Fyrſte of all then we ought to conſyder that our Sauiour Jeſu Chziſte, hath

hath perceyued and beholden the fayth of them that dyd beare the man haupnge the palsey, but here is no mention at al made of the great payne that they toke. For saynt Marke in the seconde chapter, and saynt Luke in the.v.chapter do reherce thys selfe myracle and say that they vncouered the house, and so dyd let downe the bedde wherin the sycke man of the palsey laye before oure Lorde, for bycause that ther was so great multitude of people that dyd folowe hym that they coulde not come nere vnto hym Notwythstandynge all thys, ther is made no mencion here but of theyr fayth and trust: instructynge vs, that God doth not so greatlye esteme oure outwarde workes, though that they be fayre and in apparaũce good, yf we haue not fayth by charitie worckynge in vs, the whych only and her workes he esteemeth. For certes what soeuer proceedeth not of fayth whych is the roote and foundacion of al good workes is synne as thapostle S. Paule doth wytnesse. Ro.xiij.
And therfore the prophete Hieromie sayeth: Lorde Iere.v.
God thy eyes do beholde ẏ fayth. Therfore sayd our lord vnto ẏ paralitique. Sõne haue hope, be of good chere thy synnes be forgyuẽ the, shewyng vnto vs ẏ our sinnes is ẏ sycknes ẏ god wyl principally heale & of ẏ whych aboue al thinges we ought to desyre ẏ healyng, which is the remission: whych we shal haue not by outward workes done wout fayth, but by ẏ fayth & cõfidẽce ẏ we shal haue in Jesu Christ in returning agayn vnto him for al our businesses alwel spirituall as corporall, as vnto our creatour & redemer, whych is only myghty ynough for to help vs, & principally for to pardõ our synnes, which is ẏ mooste

daungerous ſyckeneſſe that can be to mãkynde, foꝛ by the ſame we dye of euerlaſtynge death. And foꝛ-bycauſe that the ſcribes and doctours of the lawe dyd not beleue that Chriſte was God, they ſayde in theyꝛ hartes, that he blaſphemed in foꝛgyuinge and pardonynge the ſynnes vnto the palſye man. And it maye be that they had red that whych god had ſayd in the.xliij.chapter of Eſay: Ꝛ, Ꝛ it is Ꝛ my ſelfe that pardone the ſynnes bycauſe of me. Then God dyd ſhewe hymſelfe true God, in rebukinge them of theyꝛ euell thoughtes, and ſeynge theyꝛ hertes (the whych apperteyneth vnto God onely, of whome is ſayd. Ꝛt is thou Loꝛde God whych ſercheth the hartes and the raynes. And yet moꝛe outwardly he ſhewed hymſelfe. Foꝛ viſibly and by hys only woꝛde he healed the ſycke mã, & dyd gyue him ſodenly bodely ſtrength, and wythout beynge in any maner weake of hys ſyckeneſſe, he commaunded hym to beare awaye hys bedde and to go vnto hys houſe, ſhewyng that it was he of whom it is ſayd. He hath ſayd and they were done. Thys poꝛe paralitique is the fygure of all ſynners, the whych be vnable as of them ſelues to do any good, & they be boꝛne in theyꝛ beddes, that is to ſaye in the fleſhe of theyꝛ concupiſcences. But whan they haue fayth vnto the woꝛde of God whych appꝛehẽdeth gods pꝛomyſe wyth an erneſt repentaunce of theyꝛ foꝛmer lyfe and a ſtudy of a newe lyfe they recepue full helth: and where as befoꝛe they were ſubiectes vnto theyꝛ fleſhe and fleſhly deſyꝛes, they be now mayſters, and holde them ſubiectes, and fynally they go by the grace of God and the vertue of hys woꝛde beynge conducted and foꝛ-

tified

tifyed by the ſame in newnes of lyfe walkinge in the
preceptes and ordinaũces of god, they go I ſay vn
to theyr houſe whych is the mooſt bleſſed and ioyful
kyngdome of heauen. And the people whã they ſaw
thys myracle had feare and greate reuerence vnto
God: and eſpyenge hys great benefytes to mãkinde
gaue to hym glorie, knowynge that the men coulde
not do ſuch workes whych be aboue nature, yf God
do it not by them: and in thys doynge, they glorified
Jeſu Chriſte whych is true God and true man, and
whych vndoubtedly is the iuſtice, the glorie, and per
fection of all men, whych not truſtynge in themſel-
ues as dyd the proude phariſee whome the Goſpell
maketh mencion of but wyth ſorowfull harte & due
penaunce accordynge to the exemple of the publicane
lamentynge theyr ſynnes haue ſtedfaſt fayth and cõ
fidence in hym beynge in full mynde and a redynes
not only to be hearers of the lawe and Goſpell but
alſo to be doers and workers of the ſame as Chriſte
hath appoynted vs to do. God graũt vs that grace
To whome be all glorie imperie and peace in infini-
ta ſeculorum ſecula. Amen.

The Epiſtle on the. xx. ſonday after Trinitie.

The. v. chapter to the Epheſians.

Thargument.

☞An exhortacion to vertuouſe lyuynge.

BRethren, take hede therfore howe ye walke cir
cumſpectly: not as vnwyſe, but as wyſe men:
auoydynge occaſion, bycauſe the dayes are euell.
Wherfore, be ye not vnwyſe, but vnderſtand what
the wyll of the Lorde is, and be not dronke wyth
wyne:

wyth wyne wherin is exceſſe: but be fylled wyth the ſpirite, ſpeakynge vnto your ſelues in pſalmes and in hymnes, and ſpiritual ſonges, ſyngynge and makynge melodie to the Lorde in your hartes, gyuynge thankes alwayes for all thynges vnto God the father, in the name of our lord Ieſus Chriſt ſub myttynge your ſelues one to another in the feare of God.

My good bzethzen and ſyſters the wyſe man ſayeth in hys pzouerbes that ther is a waye the whych ſemeth vnto mē to be ſtrayght and good, but it leadeth vnto eternall death. Certes thys is ꝑ way of the wozldly people, whych lyue accozdynge to the deſyzes of the fleſche, not remēbzynge, how they ſhall deſcēde in a minute of an houre vnto hell. Therfoze in our epiſtle whych thys day is redde in the church The apoſtle doth exhoꝛte vs that we wol walke pzudently and wyſely as becommeth chriſtē men in the meane tyme, whyle we ſhalbe in thys wozlde ꝛ vale of myſery: not as the foolyſh folke that ſhall peryſh but as the wyſe folke replenyſhed with the true and heauenly ſapience, followyng the ſteppes ſo nere as God ſhall gyue vs grace of oure Sauioure Ieſu Chriſte, ſekynge by all meanes we poſſible can occaſiō and opoꝛtunitie to do well, as woꝛkes of fayth woꝛkes of mercy and pytie towardes our euen chriſten. And in thus doynge vndoubtedly we ſhall redeme oꝛ bye agayne the tyme whych we haue yll beſtowed. And certainly we ſhuld be moued vnto this namely foꝛbycauſe that the dayes be euel, not in thē ſelues

we be here exhorted to good workes.

ſelues,but for the ſynnes that be cõmytted in them. For the deuell doth all he can to turne vs from the good waye:whych be the cõmaundementes of God and the obſeruation & executyng of hys holy worde vnto the whych we muſt dyrecte our hole lyfe yf we wyll be ſaued and not peryſh eternally. Let vs not thã good people be as brute and vnreaſonable beaſtes,unprudent,recheles,vncircumſpecte & without vnderſtandynge: but let vs vnderſtande what the good wyll of our Lorde Jeſu Chriſte is,the whyche wylleth that we ſhulde be ſaued all. And for ẏ cauſe he hath ſuffred death, vnto the whyche we muſte be conformable in dyenge to our ſynnes luſtes & concupiſcences,to thende that we be ſober and chaſte, & replenyſhed wyth the holy gooſt, the whyche ſhall cauſe vs to ſaye in our ſelues prayſynges and ſpirituall ſonges vnto God:and that wyth a pure and a clene harte and not alonly with outwarde voyces & open deuotions,the whych be often full of hypocriſye and pryde:and for that cauſe diſpleaſaunt vnto God.And our Lorde ſayeth in the Goſpell of ſaynt Mathew,where he ſpeaketh of the phariſees which dyd all that they dyd ether by hypocriſye or by couetouſnes. Thys people (ſayeth he) doth honoure me wyth theyr mouth,but theyr herte is farre from me, ſhewynge herby vnto vs that aboue all thynges he wold haue and requyre of vs the good deſyre of the herte whych is true prayſe and prayer.And thus we ſhall yelde graces and louynge thankes alwayes vnto God for all thynges in our Lorde Jeſu Chriſt aſwell for aduerſitie and tribulation, as for proſperitie & welth.For we ſhall ſauour of god in al good- Mat. xv

neſſe:in ſuch wyſe that al thynges that it ſhal pleaſe hym to ſende vs,we ſhall beleue it to be vyght good ordeyned vnto hys glorie and honour,and vnto the ſaluation of our ſoules.And yet we ought to do all thys in the name of Jeſu Chriſt, that is for to ſaye, that all the goodnes that we ſhall do,we do knowlege that it is he whych doth it in vs, and we ought to gyue hym the honoure and the glorie.For it is in hym only that the father hath taken pleaſure. And alſo we ſhall ſuffre all thynges ioyouſly for the loue of hym whych hath ſuffred ſo much for vs. And in hys feare and charitie we muſt be ſubiectes the one to the other, for he hymſelfe that was mayſter and Lord by charitie was made miniſter & ſeruaunt vnto all.God gyue vs then grace good people to accõplyſhe in al thynges his wyl.To whom be gyuen al prayſe glory and thankes for euer and euer. Amen.

The Goſpel on the.xx.ſonday after Trinitie.

The.xxij.Chapter of Matthewe.

Thargument

☞The kyngdome of heuen is reſembled to the wedding of a kinges ſonne.&c.

IEſus ſaide vnto his diſciples.The kyngdome of heuen is lyke vnto a man that was a kyng,which made a mariage for his ſõne and ſent forth his ſeruauntes,to cal them that were byd to the weddyng and they wolde not come.Agayne,he ſente forthe other ſeruauntes ſayeng.Tell them which are bydden:beholde,I haue prepared my dyner:myne oxẽ and my fatlynges are kylled,& althynges are ready come vnto the mariage.But they made lyght of it,

and

and went theyr wayes: one to his ferme place, another to his marchandiſe, and the remnaunt toke his ſeruauntes, and intreted them ſhamefully and ſlew them. But when the king hard therof, he was wroth and ſent forth his mē of warre and deſtroied thoſe murtherers, and brēt vp their citie. Then ſayd he to his ſeruauntes: the mariage in dede is prepared. But they which were bydden, were not worthy. Go ye therfore out into the hye wayes: and as many as ye find byd them to the mariage. And the ſeruauntes went out into the hye waies, and gathered together all, as many as they coulde fynde, both good and bad, and the weddyng was furnyſhed with geſtes. Then the kynge came in to ſe the geſtes, and whan he ſpied there a man, which had not on a wedding garmente, he ſayde vnto him, frend howe cameſte thou in hyther not hauynge a wedding garmente? And he was euen ſpechleſſe. Then ſayd the kynge to the miniſters: take & bind him hād & fote, & caſt him into vtter darkenes there ſhall be wepynge and gnaſhing of teth. For many be called but fewe are choſen.

The mooſte ſouerayne goodneſſe of god (good chriſten people) hathe bene ſo greate and large towardes vs ſely poore ſynners that when we all worſhiped pdoles, ſeruing the deuell of hell and for our rewarde and ſtipende deſcendinge with him vnto eternall deathe and perdition, it pet hathe pleaſed him of his clemencye for to haue pitie and mercy on vs. And therupon he vouchesaued to ſende none o-

ther but euen his owne ſonne into this worlde for to take our fleſhe vpon him and to be made man for to be the ſpouſe(as ſaynte Gregorie ſaythe)of our na-
S. Gre- ture then beyng ſo vyle and vnhappye. This hathe
gorye. bene for to take vpon him all our ſynnes and myſe-
ryes:and for to gyue and diſtribute vnto vs all hys graces and richeſſes. And this as holy doctours ex-
pounde is the weddinges wherof oure goſpel ſpea-
keth, whyche be truly weddinges:of the whyche the
☞ bodely and worldly weddinges is but a figure. For as we ſaye,who weddethe the woman,weddethe the debtes,and is bounde for to paye them:in like maner our moſt mercyfull Sauiour Jeſu Chriſte in wed-
dinge oure ſoules is becommyn debtour and payer of al our ſynnes,and debtes.And alſo al the goodes of the huſbonde be commyn vnto the wyfe, therfore he hathe made vs poſſeſſours & heritours with hym of all hys goodes and his realme, in whyche ſhalbe truly ſolemniſed the weddinges,& ther ſhalbe made the greate euerlaſtinge banket whych he ſhall make vnto al them that ſhal haue bene in thys world per-
ſeuerantly conioyned and vnyed vnto hym by faith. Vnto the whych weddinges the Jues were called & inuited whyche haue diſpiſed them, and wolde not comme thyther, but haue vilanouſly ſlayne the pro-
phetes,and alſo Jeſu Chriſte himſelfe, and ſome of hys apoſtles and diſciples that did call them vnto the euerlaſtinge feaſte. And therfore god hath ſente hys men of warre that is to ſaye, as ſainct Hierom and other expoſitours do expounde thys place, the romaines, Vaſpaſian and Titus, the whyche haue put the Jewes to death that were ſuch murderers & homicides

homicides and haue put their citie in ruyne and de-
ſtruction. And when the Iewes ſhewed them ſelues
thus vnworthy of the grace of god whych was thus
freely offred and preſented vnto them: the apoſtles &
diſciples by the commaundemente of god wente to
preache vnto the Gentilles whych as then were ido
laters, and out of the wayes of god, and did aſſem-
ble a church, the whych is called catholike, a church
of fayth and of chriſtendome. And by the viſitation
that thys kynge maketh for to ſe them that be ſette:
is figured vnto vs the examinatiō whych God ſhall
make of all them that be in his churche, which ſhall
do rigorous iuſtice vpon al them that ſhall be foūd
wythoute the weddynge garmente: that is to wytte
wythout fayth worknge by charitie or (as S. Gre-
gorie expouneth) wythout charitie. He therfore (ſay-
eth this holy doctour) entreth to ỹ mariages or wed
dynges wythout the weddynge garmente which in
the church hath faith but hath not charitie. Or after
the mynde of ſayut Hierome the weddyng garment
be our Lordes commaundementes and the workes
whych a man is bound to do by the lawe and goſpel
and whych make the garment of a newe man which
garmente at the daye of iudgemente he that ſhalbe
founde vnder a chriſtē mans name not to haue, is
forthwyth taken awey. And the kynge ſayeth vnto
him. Frend how comeſt thou hither or what makeſte
thou here not hauing the weddyng wede? He calleth
him frend foraſmoch as he was bydde to the maria-
ges as he had bene a frende by fayth. But he repro-
ueth hym of foly bycauſe wyth his fylthy garmente
he hath defiled the clēnes of the mariage. For thoſe

what the doctours call the weddig garmēte Gregorye. Hierom Chryſoſtome.

that oure Lorde God almyghty the father of heuen doth call vnto this moſt noble and bleſſed wedding he woll haue them come not wyth fete (ſayeth Chriſoſtome) but wyth fayth & maners. This weddynge garmēt then they ꝑ lacke I meane they ꝑ haue not ꝑ liuely faith which by charitie worketh ꝑ wyl pleſure and cōmaūdemētes of oure Lord, albeit in outward apparaunce they haue done many goodly workes & alſo myracles: yet for all that they ſhalbe gyuen vnto the mynyſters and hangmen of hell, for to be ſent vnto the tormentes eternall, hauinge their fete and handes bounde, that is to ſaye, that they ſhall neuer deſire nor do any thynge that ſhalbe pleaſaūt vnto God. And for the ende and concluſion of our goſpel
S. Hier⁹ bycauſe (as ſaynt Hierom ſayth) not the begynnyng but the ende is to be ſought, therfore oure ſaupoure Jeſu Chriſt ſaith that many be called, For aſſuredly all they that haue herde the apoſtles and diſciples (whoſe wordes haue bene herde ouer all the earthe) be called but yet fewe be choſen and elected, The whyche ſentence oughte to be a wonderfull cauſe of humilite before god: and ſpecially a cauſe for vs to deſpiſe all the thynges that be in thys worlde for to wynne Jeſu chriſte. Therfore the apoſtle in the.iii. chapter of his epiſtle vnto the Coloſſ. āsdoth exhort vs ſayenge: Arraye you as choſen of God holy and beloued from the entraples of mercy, benignite, humilite, mekeneſſe, and patience. Suppoꝛte the one the other, and pardone and forgyue one an other amonge your ſelues, if any hath quarell to other. So as god hathe pardonyd, ſo pardone you. And aboue all thynges haue charite whych is the bonde of perfection

fection. If we do thus we ſhall at laſte comme vnto his banket of the weddinges of the ſonne of God and his ſpouſe, and we ſhall haue the weddinge gar ment where ſhalbe nothinge repꝛoched vnto vs: but we ſhalbe in the nombꝛe of the choſen people, & ſhall haue the pleaſures of the kingdome of heuen. Vnto the glozy of the father and of the ſonne & of the holy ghoſt whych conuepth all them that doth good vnto thys glozious weddinge, wherunto he bꝛyng vs al. Qui viuit et regnat in infinita ſecula. Amen.

The Epiſtle on the.xxj. ſondaye after Trinitie. The.vj. chapter to the Epheſians.

Thargument.

☞ Sayncte Paule doth here deſcribe vnto vs the armour of the chꝛiſtian ſouldioure.

My bꝛethren, be ſtronge thorow the Lorde and thorowe the power of hys myghte. Put on al the armour of God, that ye maye ſtande agaynſt the aſſautes of the deuil. For we wreſtle not againſt bloude and fleſh, but agaynſt rule, agaynſt power, agaynſt worldly rulers, euen gouerners of the dar kenes of thys worlde, againſte ſpiritual craftyneſſe in heauenly thynges. Wherfore take vnto you the whole armoure of God, that ye maye be hable to reſiſte in the euell daye, and ſtande perfecte in all thynges. Stande therfore, and youre loynes gyrde wyth the trouth, hauyng on the breſte plate of rygh teouſnes, and hauynge ſhoes on your fete, that ye maye be prepared for the Goſpell of peace. Aboue

all

all,take to you the ſhild of fayth,wherwith ye may quenche all the fyrye dartes of the wycked. And take the helmet of ſaluation, and the ſword of the ſpirite,whych is the worde of God.

MY bzethzen and frendes ye ſhal marke & conſydze that our enempe the deuel doth warre contynually agaynſt vs, and ſercheth by all wyles and meancs poſſible to bzyng vs to cõfuſyon and death, and that we maye be vnable to reſiſte hys aſſaultes and powers: The apoſtle doth therefoze teache vs what thyng we haue to do in ſuch and ſo greate peryls:that is, that we ſhuld comfozt and lyfte vp our ſelues in God and in hys moſte comfoztable myght
Pſ.xxiij and power.Foz as it is ſayed in ỹ.xxiij.pſalme:The Lozde God is ſtrong and mightye: The Lozde god is mighty in battel.Certes my frẽdes it is our Lozd Jeſus Chziſte ỹ the pzophete here ſpeaketh of which by hys moſte triumphante and glozioufe death and paſſion hath bene mighty in ſurmountyng our enempe, I meane, oure mozta enempe the Deuyll. Then in thys bytter conflycte and battell that we haue agaynſte both hym, the wozlde, and the fleſhe, let vs take good cozage and harte vnto vs: not in truſtyng ſo moch vnto our own power and ſtrẽgth, but in the ſtrenght and puyſaunce of Jeſus Chziſte whyche ſhall fight foz vs,andwhych ſhall not leaue vs that be his membzes:but in hym and by hym we ſhalbe made myghty to reſiſte & valiauntly to withſtande all temptacions, yea and all the malicioufe powers of any pzinces & mighty men that goueme the darkenes of this wozlde whych wolde inforcevs

to

to vngodlynes or for vngodlynes wolde perſecute and afflycte vs. Let vs then take the armour & herneys of god wherwith we maye make reſiſtence and ſtande ſtedfaſt agaynſt the ſtrenghtes aſſaultes and embuſchementes of the deuyl. For if we be knyghtes of Jeſu Chriſt certeynly we muſt entre in to battayl wyth hym, for there ſhalbe none crowned, but they that ſhall haue fought worthyly. And what is the armoure of gode Certes it is thys. Firſte we muſte haue agaynſt all corrupt luſtes and concupiſcences our loynes or raynes gyrthed with trueth. Agaynſt ſynne, the breſte plate of iuſtice and innocencye. For ſhoes, we muſt haue pure affection, whych is the preparacion for to walke in the goſpell of peace. And in all thinges, we muſte take faythe for oure ſhelde: by whych we maye put out the vehement temptacions of the deuell, wherewyth he doth aſſayle vs as wyth dartes inflamed, the whyche ſhal by no meanes annoye vs, if we haue ſtedfaſt faith in Jeſu Chriſt and in his holy worde. For helmet, we muſt haue hope of ſaluation. And thus armed yet muſte we haue the ſworde of the ſpirite, that is the worde of god, by the whyche ſworde all the puiſſances and force of the euyl ſpirite ſhalbe cut. And furthermore we muſt neuer leue theſe armours as longe as we be in thys worlde: for we ſhall alweyes haue batayle. But by theſe armours we ſhall vanquyſche in Jeſu Chriſte, and by Jeſu Chriſt: and not by oure owne ſtrength, vnto hym then be perpetuall glorye togyther wyth the father and holy ghoſt, in infinita ſeculorum ſecula. Amen.

The armour of a chriſtē ſouldiour.

On the.xxi.ſondaye

The goſpel on the.xxi.ſonday after Trinitie ſonday. The.iiij.chap.of Iohñ.

Thargument.

☞ Ieſus healeth the rulers ſonne.

THere was a certen ruler, whoſe ſõne was ſicke at Capernaum. As ſone as the ſame herd that Ieſus was come out of Iewry into Galile, he went vnto hym and beſought hym, that he wolde come downe and heale his ſonne. For he was euen at the poynt of death. Thẽ ſayde Ieſus vnto hym: except ye ſe ſygnes and wõdres ye wyl not beleue. The ruler ſayeth vnto hym: Syr, come downe or euer that my ſõne dye. Ieſus ſaieth vnto hym: Go thy waye, thy ſonne lyueth. The man beleued the worde that Ieſus had ſpoken vnto him. And he wẽt hys waye. And as he was nowe goinge downe the ſeruauntes met hym and tolde hym ſayíng: thy ſonne lyueth. Then enquired he of them the hour whẽ he begãne to amend. And they ſayde vnto him: Yeſter daye at the ſeuenth houre the feuer left hym. So the father knewe that it was the ſame hour in the which Ieſus ſayde vnto him: Thy ſonne lyueth. And he beleued and al hys houſholde.

IN this goſpell (good chriſten audience) our Lord Ieſus Chriſt doth rebuke hym whych deſired the health of his ſonne; forbicauſe that he did not beleue ſufficiently, that is to ſaye, that he had not hope in him as he ought to haue. And did reprooche him that if they ſe not tokens, they wolde not beleue. But ye

woll

wol ſay, Why he that deſired Chriſt to heale his ſon dyd not beleue? To thys doubte thus aunſwereth S. Auſtine. Aſke not me but aſke Chriſte what he thoughte of this mã. For it foloweth in the text that Jeſus ſayd vnto hym. Onles ye ſe ſygnes and wonders ye wyll not beleue. So (ſaith S. Auſtine) he reproueth him becauſe he was colde in fayth or at leſte way neither hot nor colde foraſmoche as he thought our Sauiour Chriſt could not help hys ſõne except he wente home wyth hym, where as in verye dede Chriſt was able by the only word and commaundement of hys mouth to heal hym namely ſith ẅ hys wil he created and made al thynges of nought wherfore by thys he rebuked all them that do demaunde outward ſignes. For he wil not giue vs any ſignes, but only the token of his death and reſurrection, as only ſufficient for oure tempporall conſolation and eternal ſaluation, knowinge (as ſaith ſaynte Paule) that our olde man (that is our ſinnes and concupiſcences) is crucified and deade wyth hym: to the ende that we ſerue no more to ſinne, but ẏ we ſhuld walke in newnes of lyffe as riſen agayne wyth hym. Thys is the token that is giuen vnto vs for our ſaluation And albeit that he of whom we ſpeake, had not ſuch fayth vnto Jeſu Chriſt as he ought to haue had (for he demaunded hys bodyly preſence as neadefull for to helpe hys ſõne) yet for all that by hys ineſtimable goodnes, he ſhewed hymſelfe vnto hym ſuche as he was, that is to ſaye, God, whyche is not abſent from any place, hauyng might by hys only word to heale all maladyes and infirmities as well ſpirituall as corporal, and ſayd vnto hym: Go thy waye, thy ſõne

Sainte Auſtine

lyueth and he beleued hys woꝛd. And in goyng dyd mete wyth hys ſeruaũtes the whych gaue hym witneſſe of the lyke and health of hys ſonne. And whan he had demaunded of them the houre of the health of hys ſonne, and that he knewe ẏ at the ſelfe houre that Jeſu Chriſt had ſpoken the woꝛde he was healed, he beleued the moꝛe, and hys fayth was augmẽted, and he dyde not only beleue, but alſo all hys houſholde. Wherfoꝛe my frẽdes, the excellent clerke Bede noteth here in thys place that in fayth ther be degrees lyke as in other vertues whych haue initiũ incrementum et perfectionem, that is to ſaye, a begynnynge, an increaſe, and a perfection. The fayth then of thys man had begynnynge, when he aſked hys ſõnes health: increaſe, when he beleued Chriſtes woꝛdes, ſaynge, thy ſonne lyueth: perfection, when hys ſeruauntes bꝛought hym tydynges ẏ hys ſõne was hole in dede & aboute what tyme he recouered. O howe the woꝛde of god is myghty and of greate power, the whych deſtroyeth thus all ſyknes, pꝛincipally infidelite, whych is the greuouſt ſyknes that maye be: foꝛ yt is cauſe of death not only bodely but eternall. Let vs then haue fayth and ſtedfaſt hope in our Loꝛd Jeſu Chriſt, whych ſeeth all and knoweth all and whyche is in all places. And wyth one onlye woꝛde ſhall he gyue vs lyke both bodely and goſtly, vnto the gloꝛy of the celeſtiall father whych healeth all and wyll heale all that be ſycke by hym. Qui uiuit et regnat. &c. Amen.

Degrels in fayth after S. Bede.

The piſtle on the .xxij. Sondaye after Trinitie ſonday. The firſt chap. to the Philippyans.

That-

Thargument

¶ Paule wisshethe that the grace of god & charitie myght increase in vs.

BRethren, we trust in our Lord Iesu Christ, that he whych hath begonne a good worke in you, shall performe it vntyll the daye of Iesus Christ, as it becōmethe me so to iudge of you all, because I haue you in my harte: forasmoche as ye al are companyons of grace with me, euen in my bondes, and in the defendinge and stablyshynge of the gospell. For god is my record, how gretly I long after you all from the very hert rote in Iesus Christ. And this I pray, that your loue maye increace yet more and more in knowledge and in all vnderstandinge, that ye maye accepte the thyngs that are most excellēt, that ye maye be pure, and suche, as hurte no mans consciens vntyll the daye of Christe: beyng fylled with the frute of ryghtousnes, which frute cometh by Iesus Christ vnto the glory and prayse of god.

THe apostle sayntPaule good people doth here teach vs that we must abyde and wayte for frō God the perfection and accomplyshyng of all good workes begonne, sayeng: that it apperteyneth vnto hym to make an ende of the woorke that he hath begonne, the whych is wout doute the worke of fayth whych worketh by charytie. For Iesu Chriſte sayeth in the .vj. chapter of sayntIhon: Yt is the worke of Ioh.vj. God (sayeth oure Lorde) that ye beleue in hym that he hath sente. And also Iesu Chriſte is called auctor of fayth. Also it apperteyneth vnto God for to

gyue vs perſcuerance and contynuaũce in the ſame fayth vnto the daye of Jeſu Chriſte, as it is written in the.xxxvi.pſalme. The afflictions of man ſhalbe redreſſed in welth by god, wherby we maye lightly vnderſtand that man as of hymſelfe cannot do any good: and that all they whych vaunte them of theyr power, do erre and blaſpheme agaynſte God, when they attribute vnto theſelfes ẏ whych apperteyneth vnto God, whoſe power it is when we do any good.

Theday of Ieſus Chriſte.

The daye of Jeſu Chriſte is the daye of the death of euery body: and to ſpeke generally, it is domes daye at the whych daye he ſhall yelde vnto euery one accordyng vnto hys fayth, or infidelitie, that they ſhal haue folowed: vnto the faythfull, lyfe eternall, and vnto the vnfaythfull, the deathe eternall. And the apoſtle might iuſtly thynke of the Philippians that god wold do vnto them this grace for to make them to perſeuer vnto thende, for the charite that he had vnto them, the which beleue lightly al thinges that is to the honour, & forbycauſe alſo that themſelues did reioyce, when they had vnderſtande that in pryſonmente at Rome he defended hym after ſuche a ſorte that it was vnto the confirmation of the goſpell, and the greate ioye of the ſame.

And therfore he prayed them that thys charytie towarde god, and loue vnto hys worde might aboũde and increaſe alwayes more & more, in the knowlege of god, and in all ſpirituall ſenſe for to diſcerne and approue the meruelouſe thynges, and for to be pure and clene, and without offending and rebuke at the day of our lorde Jeſu Chriſt, both particuler & vniuerſal, al repleniſhed with ẏ frute of iuſtice which is

the

ꝑ iuſtice of faith by our lord Jeſu chriſt vnto ꝑ glory of ꝑ eternal father. In this ſaint Paule giueth vs to vnderſtand how ꝑ al begynning & the endes of good workes ought to be attributed vnto God. And ꝑ charytie whych one ought to haue to another when one heareth or vnderſtādeth that the worde of God doth growe, it augmenteth and confirmeth, whych is the doctrine of the Goſpell, for in the ſame is the true ſcience and knowlege of god, and the wit of the holy ghoſt: wherby one maye proue and aſſaye the better thinges whych be the welthes ſpirituall and heuenly. The whyche graunt vs the heuenly father by our lorde Jeſu Chriſt. Amen.

The goſpel on the.xxii. Sonday. the xviij. chapter of Mathewe.

Thargument.

☞ The parable of the kinge that forgaue hys ſeruaunte whiche was founde in arerages vnto hym vpon his accomptes.

IEſus put forth a ſimilitude vnto hys diſcyples, ſayeng, the kyngdome of heuen ys lykened vnto a certeyn man that was a kynge, whych wolde take accomptes of hys ſeruauntes. And when he had begonne to reken, one was brought vnto hym whych ought him ten thouſand talentes, but foraſmoche as he was not able to paye, hys lorde commaunded hym to be ſolde, and his wyfe and hys chyldren, and all that he had, and payment to be made. The ſeruaunt fell downe and beſought him ſayeng. Syr haue pacience with me, and I wyll paye the all. Thē had.

had the lorde pytie on that ſeruaunte, and lowſede him and forgaue him the det. So the ſame ſeruaunt went oute, and founde one of hys felowes, whyche ought him an hundreth pence, and he layde handes on hym, and toke him by the throte, ſayeng: paye that thou oweſt. And hys felow fell downe and beſought him ſayenge: haue pacience wyth me, and I wyl paye the al. And he wold not, but went and caſt hi into preſō, tyl he ſhuld paye the det. So when his felowes ſaw what was done, they were very ſory, and came and tolde vnto their Lorde all that had happened. Then his Lord called hym and ſayd vn to him: O thou vngracious ſeruaunt, I forgaue the al that dette whan thou deſyredſt me: ſhuldeſt not thou alſo haue had compaſſion on thy felow euen as I had pytie on the? And his lord was wrothe and delyuered him to the iaylers tyll he ſhuld paye al that was due vnto him. And his Lord was wrooth, and delyuered him to the iaylers, tyl he ſhuld paye all that was due vnto hym. So lykewyſe ſhall my heauenly father do alſo vnto you if ye from youre hartes forgyue not euerye one hys brother theyr treſpaſſes.

In the parable declared in the goſpell of this daye good people is ſhewed vnto vs howe god ſhall make hys iudgement of ſynners that ſhall not haue aſked him mercy, Agayn al thoſe whych ſhal knowledge themſelues ſynners before hym and ſhall demaunde mercy and grace of hym he ſhall pardone them

them of al their ſynnes, if ſo be they do rempte and pardone alſo wyth good harte and in charyte for the loue of hym the ſynnes & offences that theyr neyghbours haue commytted agaynſte them. For it is the rule to obteyne pardone of god for to forgyue. As it is wrytten in the prayer that oure lorde Jeſu Chriſte hath gyuen vs for to pray vnto his father and ours, when we ſaye, Et dimitte nobis debita noſtra ſicut et nos dimittimus debitoribus noſtris, that is to ſay Forgyue vs our treſpalles as we forgyue them that treſpaſſe agaynſt vs. And after our lord ſayth, if you pardon men theyr ſynnes, your father alſo that is in heuen ſhall pardone you your faultes. And if we do not pardon nor forgyue other men, nomore woll your father pardon nor rempte you of your ſynnes. Alas my frēdes howe many be there nowe a dayes whych thynke lytle on theſe wordes, as if they were vayne and of none effect. And yet for al that, they be ſo true that it is a iudgement gyuen from ꝑ mouth of god, which is al trouth. Ther be many which oftentymes do ſaye thys moſt holy prayer without hauinge any will to forgyue the offences cōmytted againſt them, the whych ſuerly were better not to praye ſo agaynſt themſelues. This is well ſhewed vnto vs by the parable of the kingdome of heuen in thys preſent goſpell, of the ſeruaunt whych ought ten thouſande talentes vnto his kinge. And when he had not wherewyth he myght paye it, the kinge commaunded, that he and hys wife and hys chyldren and al his goodes ſhulde be ſolde, to thentente that he myght be payed of that that was due vnto hym. The ſeruaunt ſeyng thys kneled down and prayed the king that he wold Mat.vi.

take patience and tary and he wolde paye him all. The lorde that was pitiful and mercifull had mercy on hym, and ſente hym awaye and forgaue hym the dette. But the ſeruaunte departinge from hys lorde, was not pitifull nor merciful as was hys lord. For in meting an other ꝑ was ſeruaunt with him which ought him only an hundreth pens, he toke him and ſtrayned him by the throte and miſintreatinge him ſayd, paye me that, that thou oweſt me. And the poore ſeruaunt knelyd before the firſt ſeruant, & prayed him ſo haue pacience & to tarye and he wolde paye hym all. But he wolde not heare hym, but forthwith ſente him to priſon, vnto the tyme that he had payed him. but what did the lorde when he herde theſe newes? He keſte in his teth the mercy whiche he had vſed towardes him, when he prayed hym, and on the other ſyde the cruelty whiche he had vſed agaynſt his feowe ſeruaũt. And therupon he dyd gyue him to the kepars of ꝑ priſon, vntyl he had payed al his dutye. And this parable our lorde declareth hymſelfe. This kynge, is god the father almyghty. This fyrſte dettour: is a great ſynner to god. This ſeconde dettour is a lytle ſynner to man. And what may the offence be vnto man, but only a lytle offence to the regarde of that whiche is to god? And that ꝑ is to god what may it be but a ryght greate offence? For as the auncient douctour of the churche Johñ Chryſoſtom ſayeth, there is as greate difference betwene the ſynnes whiche be done to men and the ſynnes whiche be cõmitted agaynſte god, as there is difference betwene ten thouſãde talentes of golde & an hundreth penſe. But God is ſo meke and ſo mercyfull, that if alonly

Chryſoſtome

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one do prape hym, he forgiueth all synne and offence howe greate so euer it be, yf that in folowyng of hys meakenesse and mercyfulnesse we pardone one lytle offence agaynste vs vnto our brother. But yf any of vs do not pardon, God shal aske of hym the greate debte, and he shalbe in paynes vntyll he shall haue payed it out, whyche worde (vntyll) is taken of holy doctours, pro infinito. And thys is the meanynge of thys texte sayeth Remigius ỹ auncient doctour, semper soluet, sed nunquam persoluet, et sem per pœnam luet, that is to saye, he shall euer paye but neuer paye it out, and he shall euermore suffre payne. Then my brethren and frendes, though that it be so that all the offences agaynst vs in the worlde be nothynge in regarde of one only offence agaynst God: let vs then pardone them lightly not alonlye by mouth and outwardly, but wyth good wyll, and in our hartes inwardly. And yf we thus do, assuredly God shall pardone vs them that be so greate (for who is it that hath not offended hym many tymes) and we shalbe fynally made ỹ chyldren of God and followers of hys swetenesse, meakenes, and mercye. The whyche it shall please thys greate kynge to graunte vs (vnto whom we be all so greate detters) the father of mercy, by our Lorde Jesus Christe, by whom he hathe done and doth mercy vnto all. To whom be gyuen al honour glory and prayse for euer and euer. Amen.

quousq; pro infinito.

Remigius.

The Pystle on the .xxiij. Sonday after Trinyte sonday. The thyrde chapiter to the Philippians.

Thargument

☞ Paule exhorteth vs to folowe him and ſuch other holy men in lyuinge.

BRethrē, be folowers together of me, and loke on them whiche walke euen ſo, as ye haue vs for an enſample. For many walke (of whom I haue tolde you often, and now tell you wepynge) that they are the enemies of the croſſe of Chriſt, whoſe end is dānacion, whoſe bely is their god, and glory to theyr ſhame, whych are worldly mynded. But our cōuerſacion is in heauen, from whence we loke for the ſauiour, euen the Lorde Ieſus Chriſt, which ſhall chaunge our vyle bodye, that he may make it lyke vnto his glorious body: according to the worꝛkyng, wherby he is hable alſo to ſubdue all thinges vnto him ſelfe.

SAynt Paul my welbeloued frendes, doth exhoꝛt vs in this epiſtle, that we ſhuld be lyke folowers that is to ſaye, that we ſhulde lyue lyke vnto him, folowynge the woꝛde of fayth and of grace, whyche is the truthe of the goſpell, and that we ſhulde ſo folowe the fourme and rule which is giuen vnto vs and that we ſhuld take exemple of them which lyue accoꝛding to the ſame. Foꝛ there be ſome other whyche be enemyes vnto the goſpel and vnto the croſſe, that is to ſay of ꝑ tribulatiōs ſuffred by Ieſu Chriſt louyng the gloꝛy of the woꝛlde, which is confuſion, makyng god of theyꝛ bely, and they be not to be folowed, but occaſion to bepe. Foꝛ our gloꝛy, our lyfe and conuerſacion is not in earthly thynges, but in heauely thynges from whence alſo we do abyde our Loꝛde Ieſu Chriſte at his ſeconde commyng: which

ſhall

ꝑal forme our body of newe, beyng now vyle, abiect
orruptible & mortall, into a body noble, proſytable
incorruptible, & immortall. And he ſhall fygure and
haunge it vnto the ſimilytude of the clearneſſe and
glorye of hys body, by the power that he hath for to
take all thynges to obey at hys wyll. Wherfore the
poſtle prayeth vs (and it is good reaſon ꝯ we ſhuld
o do) that we do kepe ourſelues ſtedfaſte in the rule
nd cõuerſation of ꝯ Goſpell. And thys he reputeth Paules
nd taketh to be hys crowne and hys glorye, yf that glorye.
y hys exhortation and motion we do thus. Yt is
harite ꝯ thus conſtreyneth the hartes of faythfull
nen for to deſyre the ſaluation of euery bodye. And
hys charytie dyd not alonly extende vnto men but
lſo vnto women, of the which here he prayeth cõme
f them, that is to wit, Euodia and Synticha, that
hey ſhulde vnderſtande none other thinge, but only
his forme and rule of the goſpell. And yet further-
more he prayeth an other whyche he calleth his dere
beloued felowe that ſhe wolde helpe all them whych
had laboured wyth him, and wyth Clement vnto the
furtheraunce & promotion of the goſpell, of whome
(ſayth he) the names be wrytten in the boke of liefe.
And what helpe doth he deſyre that ſhe ſhuld do vn-
to them but only to comforte and ſtrengthe them in
this purpoſe, for to drawe alweyes the other, aſwell
the virgins as the olde women vnto the fayth and
vnto ꝯ doctrine of the goſpel, the whych is the only
rule of lief, & that of eternal life. Then my frẽdes as
wel men as womẽ, let vs hold this only rule. Let vs
teache them ꝯ be not ſo perfite as we oure ſelues be.
Let vs take exemple of them whych be iuſte & ſted-

faſte in fayth and erneſt louers of the Goſpell. Let vs haue in abhomination the lyfe of the enemyes of the Goſpell, and of them ꝑ do not ſet by the paynes trauayles afflictions death & paſſyon that our Lord hath ſuffred for to redeme vs and them, and for to gyue vs the celeſtiall treaſures. And let vs wepe in our hartes for theyr myſcheuous and abhominable lyfe, prayeng vnto God ꝑ he wyll gyue them light, and that they maye not trouble any by theyr euyll lyfe and wicked exemple. Let our hartes be where oure treaſure is, whych is in heauen and not in the earth. Let vs be ſtedfaſt and vnchaungeable in this fayth and purpoſe of the Goſpel. Let vs laboure as well men as women that all maye come vnto thys light, vnto the only worde of God lyuynge. Let vs cõforte them in thys ꝑ we all haue but one doctrine, one God, and one helper. Let all our hope be there, as was the hope of ſaynt Paule, and of Clement, of Euodia, of Syntycha, and of all the other faythfull and true chriſten people of the fyrſte and primatyue churche. And be we then well aſſured ꝑ oure names ſhalbe wrytten with them in heuen euen in the boke of lyefe, vnto the glory of the father of heuẽ and our lorde Jeſu Chriſte. Amen.

The Goſpel on the.xxiij.ſonday after Trinitie.

The.xxij.Chapter of Matthewe.

Thargument.

Chriſte is demaunded whether it be lawfull to paye tribute to Ceſar or not.

THe phariſees went and toke councel how they myght tangle hym in his wordes. And they ſent

ſente oute vnto hym their diſciples with Herodes ſeruaũtes, ſaiẽg. Maiſter we know that thou art true and teacheſt the waye of god truly, neyther careſte thou for eny man, for thou regardeſt not the outwarde apparaunce of men. Tell vs therfore, howe thinkeſt thou? Is it lawful that tribute be gyuen vn to Ceſar or not? But Ieſus perceyuing their wickednes ſayde. Why tempte ye me ye ypocrites? ſhewe me the tribute money. And they toke him a peny. And he ſayde vnto them, whoſe is this ymage and ſuperſcription? They ſayde vnto him, Ceſars. Then ſayed he vnto them. Geue therfore vnto Ceſar, the thinges which are Ceſars, and vnto god thoſe thinges that are godes.

The Goſpell of this preſent ſondaye good people putteth before vs, the malice of the pharaſies which did ſend their diſciples wyth the Herodians, which herodians after the mynd of ſaynte Hierom were the ſouldiours of Herod (for the pharaſies durſt not go themſelues for feare of ꝑ people) wherfore they ſent theyr diſciples wyth theſe ſouldiours, for to attrappe our Lorde and to fynde out ſome occaſion for to delyuer hym to death. And they came ſubtylly accordyng to the malyce of the worlde and of the fleſhe flatterynge and ſayeng, maiſter. This is the firſt ſimulation of hypocrites (ſaythe Chryſoſtomus) to praiſe them whome we go aboute to deſtroy and vndo. And therfore they breake out into prayſe ſayeng Maiſter we knowe that thou arte rightfull & a teller of trouth. They call him maiſter to thintẽt that beynge nowe honoured and prayſed of them he

S. Hierome.

Chryſoſtomus ſuper Mat.

myght

mpght open ſimplely the ſecretes of hys harte vnto them as deſyrouſe to haue them hys dyſcypples. We knowe(ſaye they)that thou art rightfull and ꝑ thou teacheſt the doctrine of God in trouth,and regardeſt no perſone, as who ſhulde ſaye, thou haſte reſpecte neyther to Herode noꝛ yet to Ceſar, whych exacteth tribute of vs but only teacheſt frely ꝑ trouth. Therfoꝛe ſhewe vs playnly we beſeche the if it be leful foꝛ vs to gyue tribute vnto Ceſar oꝛ no? Oure ſauiour and maiſter Jeſus Chꝛiſt whych knoweth all mens thoughtes ſayde vnto them. Wherfoꝛe do ye tempte me you hypocrites? He anſwereth them,not fayerly accoꝛdinge to their fayer woꝛdes but roughly accoꝛdinge to their cruel conſcience. Foꝛ god is wonte to aunſwere to the will ⁊ not to the woꝛd. And he ſayth vnto them. Shewe me ꝑ money of the tribute? And they did gyue him a pece. And he demaũded of them (to thende that he ſhuld ſhame them with their own woꝛdes)whoſe was the ymage ⁊ the ſuperſcription? And they aunſwered,of Ceſar. And then he aunſwered them. Thẽ yelde ye vnto Ceſar,the thinges that apperteyne vnto Ceſar. And paye to god that which belongeth to god. But theſe diſſemblers ſurely did not vnderſtande this aunſwere, foꝛ they loked that he ſhulde haue ſayde eyther ye oꝛ no. If he had ſayd that they ought foꝛ to haue gyuen tribute vnto Ceſar, they myghte haue accuſed hym as ſpeakinge agaynſt the lybertye gyuen vnto the childꝛen of Iſraell and alſo as a tranſgreſſour of the lawe, and if he had ſayd that it had not bene lawful to gyue tribute vnto Ceſar,the Herodians wolde haue accuſed hym foꝛthwyth of treaſon and ſedicion agaynſt thempe-

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rour of Rome. And ſo in all faſhions they myght haue had open occaſion to cauſe hym to be condemned to death, but by hys aunſwere they had none occaſion, but were all aſhamed. And he ſhewed them well, ẏ agaynſt the Lorde God there is no counſell that can ſerue. Wherefore thys Goſpell doth teach vs that they that teach the doctrine of Jeſu Chriſte, I meane, the true Goſpell, ſhall haue other whyles the Phariſees and theyr diſcyples lyenge in wayte agaynſte them (whych ſhall accompany themſelues wyth infidels beleuynge nothyng of God, ſuche as were theſe Herodians) for to attrappe them ſubtylly in theyr interrogations, in any thyng that they ſaye whether it be ſo or not ſo, ſearchyng apparant occaſions for to delyuer them vnto death. And ſo they ſhall not be able to eſchue it, yf the ſpirite of God do not delyuer them. Wherefore my bzethzen let vs all take good courage, for to announce and preache the word of Jeſu Chriſt, the holy Goſpell. Let vs leaue vnto the men, that ẏ is of men, And let vs yeld vnto God that that is Gods, that is fayth, all hope and charytie, vnto hym dewe by hys holye worde. And our kynge whych is Jeſu Chriſt ſhall reioyce in hys heauenly father, the whych wyth hym ſhall gyue vs hys graces, and our prayſes ſhalbe of God, ẏ whych alſo ſhall ſhutte vppe the mouthe of ẏ ſklaunderers and euyll ſpeakers of hys holye worde, as it is alſo wrytten: But the kynge ſhall reioyce hym in God. All thoſe wyth true hartes ſhalbe prayſed, for the mouth of them whych ſpeake iniquitie is cloſe, vnto the glorye of oure Lorde Jeſus Chriſte, Qui viuit et regnat in ſeculorum ſecula Amen.

The Epyſtle on the.xxiiij.ſonday after Trinite ſonday. The.fyrſt chapiter to the Coloſſians.

Thargument.

☞ Paule deſiereth and praieth for the colloſſiās that they myght be fruetfull in all good workes and increaſing in the knowledge of god.

BRethren, we haue not ceaſed to praye for you and to deſire that ye myght be fulfylled wyth the knowledge of hys wyll in al wyſdome and ſpiritual vnderſtanding, that ye myght walke worthy of the lorde that in al thinges ye maye pleaſe, being frutefull in all good workes, and encreaſing in the knowledge of god, ſtrengthed with al myght thoroughe hys glorious power, vnto all pacience and longe ſufferinge wyth ioyfulnes.

THe epiſtle of thys daye, my welbeloued frnedes doth teache vs how all chriſten men ought continually to deſire and ſyghe (wyych is to pray and to demaunde) vnto god that all the contreyes and nacions maye be replenyſhed wyth the holy ghoſte, the wyych folowe the fayth of the word of god, that they may be replenyſhed wyth the knowledge of the wyll of god whyche is all wiſdome from aboue, and vnderſtanding from aboue of the holy ghoſte. Whiche thyng we ought to praye to thentent ꝑ in all places we maye walke worthyly accordyng vnto God, and that in al good workes we maye pleaſe God, that al maye fructifye and take encreaſe in the knowlege of God, which is the vnderſtādyng of hys worde. Furthermore we muſt praye that al may be comforted in

all

all ſtrength, vertue and might of god not accoꝛding vnto our myght oꝛ the myght of men, but accoꝛding vnto the puiſſaũce and incomparable might of hys gloꝛy, in the whych all they that knowledge to haue it of hym, do pꝛayſe hym & gloꝛyfie hym in al mekeneſſe and pacience of hys abydyng in ſpirituall ioye in our Loꝛde Jeſu Chꝛiſte. Truly my bꝛethꝛen theſe be the deſyꝛes, ſighes pꝛayers and peticyons of all chꝛiſten men, the whych be vnderſtãded by ꝑ deſyꝛes pꝛayers and peticiõs of. S. Paule foꝛ the Colloſſiẽs foꝛ in ꝑ ſcriptures the thynges ſpoken particularly, oughte to be taken vniuerſally, that is, that they be ſayed vnto all men, as oure Loꝛde doth wytneſſe it ſpekyng vnto hys diſciples, this ꝑ I ſaye vnto you, I ſpeake it vnto all. Let vs then pꝛaye contynually by theſe noble deſyꝛes and ſighes, whych the holye ghoſt maketh in vs, & we ſhalbe ſpiritual, we ſhalbe a temple of ꝑ holye ghoſte, and ſuch as we deſyꝛe the other to be. We ſhall haue knowlege of ꝑ good wyll of God, whych is the ſaluation of euery body by the fayth in Jeſus Chꝛiſte and in hys woꝛde. Theſe deſyꝛes and pꝛayers be woꝛkes of charytye, woꝛkes of ſapience, and ſuch as teach the wyſdom of God, and not of men, they be wooꝛkes pleaſaunte vnto God, frutefull and increaſynge from daye to daye in the knowlege of god, they be the wooꝛkes of pacience, abyding (in ioye of ſpirite) what ſocuer thyng it ſhal pleaſe god foꝛ to ſende, whether it be pꝛoſperytye oꝛ aduerſytye, whether it be ſyckenes oꝛ healthy, foꝛ the ſtrenght from aboue gyuen by Jeſu Chꝛiſte and his ſpirite doth comfoꝛte & gyueth lieke to al. To whom be immoꝛtal gloꝛy and pꝛayſe wythout ende. Amen.

The deſyres of al chriſten men.

On the.xxiiij.ſondaye
The Goſpell on the.xxiiij.ſondaye after Trinitie ſondaye. The.ix. chapiter of Mathewe.

Thargument,

☞ The woman whyche had the iſſue of bloude is healed.

WHyle Ieſus yet ſpake vnto the people, behold ther cam a certeyn ruler and worſhipped him ſayenge, my doughter is euen nowe diſceaſed, but come and laie thy hand vpon her, and ſhe ſhal lyue. And Ieſus aroſe, and folowed hym and ſo dyd hys diſciples. And beholde a woman whych was diſeaſed wyth an iſſue of blod twelue yeres, cam behind him, and touched the hem of hys veſture. For ſhe ſayd wythin her ſelfe, if I maye touche but euen his veſture only, I ſhalbe ſafe. But Ieſus turned hym aboute and when he ſawe her he ſayde. Doughter be of good comforte, thy faythe hath made the ſafe. And the woman was made hole, euen that ſame tyme.

THys Goſpell (good chriſten audience) doth put before our eyes how moche that our fayth and hope in god our ſauiour doth pleaſe hym, and is to hym gratefull and acceptable, and whych thing our lorde doth ſhewe vs here by the faythe of a prince of the Synagoge which (as ſayeth ſaynte Marke) was named Jayrus. And albeit that hys fayth and confidence in god was vnperfite, yet neuertheleſſe oure lorde did applye and graunte to his prayer, yea and wente alſo with him for to rayſe his doughter which

was

was nere deade, and in dede ſhe dyed. In whyche thing the holy doctour Remigius ſayth that the humilite and mildnes of our lorde is moche to be wondered at, and alſo to be folowed of vs by exemple, For forthwith as ſone as he was deſired he beganne to folowe him that deſired him. Wherin he inſtructeth (ſayth thys doctour) both ſubiectes and alſo prelates. To ſubiectes he hath left an exemple of obedience. To prelates he did demõſtrate and ſhewe howe they ought to be inſtaunte and paynfull in the office of teachynge, that as often as they here tell of any perſon to be deade in ſoule, they ſhulde ſtudy forthwyth to be at hand and preſente with hym to reuiele and rayſe him vp agayn, euen as our ſauiour Chriſt of hys moſt tendre pitie and mercy was ready forthwith at the humble ſute of this ruler to go with him to rayſe vp his doughter. And if that he had had as perfecte fayth as he which ſaied, lord I am not worthy that thou ſhuldeſt entre in to my howſe, but only ſaye the worde, and my chylde ſhalbe hole, he myght haue healed her wyth a worde and ſaye, be it done to the according vnto thy fayth, and it ſhuld haue bene ſo, but he did to him accordinge vnto hys fayth, and ſo he doth to vs. He had thus moche fayth that if he touched her ſhe ſhulde lyue, and ſo was it therfore done to hym according vnto his fayth. He ſhewed it vs alſo by the woman whych had the bloody flyxe by the ſpace of .xij. yeres, the whyche had thys fayth in him, that if ſhe touched alonly hys garmẽt ſhe ſhuld be healed. She did touche it, and ſhe had accordinge vnto her fayth, not that ſhe had her fayth in the garmente or that the garmente ſhulde heale her, but her Remigius

ſayth and her hope was in Jeſu Chriſt. For aſſuredly the vertue of her healinge did not come from the garment, but from our lord Jeſu Chriſt as he ſaied, I haue knowne that power is iſſued oute from me. For certes ſhe touched oure lorde inuiſibly by fayth, and the garment viſibly by ſigne of fayth. And therfore oure Lorde ſayde vnto her. Daughter haue full hope and be of good chere, thy fayth hath made ꝑ to be ſaued, for he did vnto her accordig vnto her fayth Then the goſpel dothe ſhew vs here, that if we haue right perfyte fayth, ther ſhalbe done vnto vs accordinge to our fayth. ☞ O that mortall men and women wold haue this perfecte fayth working by charytie & confidēce, and thys truſt in our lorde Jeſus Chryſt. Our lord did neuer denye any whych hath had ſtedfaſt fayth & hope in hym. If we be in neuer ſo great ſickenes of ſynne, yea if we be deade by ſynne, yet yf we praye vnto hym, and deſyre him of pardon hauig full hope and faythe in him, that in aſking it of hym we ſhalbe healyd and iuſtified, that is for to ſaie that our ſinnes ſhalbe pardonid, and that we ſhalbe reuiued frō ꝑ death of ſynne, aſſuredlye it ſhalbe ſo done vnto vs, and we ſhal heare thys ſwete anſwere. Thy fayth hath ſaued the. And ꝑ goſpel is ful of the ſame that he wyl do to vs accordīg to oure fayth. Wherfore let vs haue ſtedfaſt fayth in all the promyſſes of the wordes of God: and then ſhalbe accompliſhed in all hys promyſſes. But thys fayth is a liuely fayth which worketh by charitie. The cōne which chyneth & gyueth no heate, dothe not gyue lyfe to any thyng, no more doth fayth without charitie. If ꝑ haue thys fayth that Jeſu Chriſt is dead for the, and for to put

Faythe without charitie is nothinge worth.

awaye

awaye thy ſynnes, it is ſoo, and thy ſynnes be put a-
waye, and hys death is thine: and the merite of hys
death thyne. If thou beleue alſo not faynedly but
truly that he is riſen agayne for thy iuſtificatiō, it is
ſoo, and his reſurrection is thyne & thy iuſtification
and thou art truly iuſtified if þ ſo perſeuer & cōtinue
in godly lyuing as becommeth a chriſten man. And
thus of all the other wordes of God and of the holy
ſcripture, the whych is clene hydde frō vs and made
darke and vnprofitable without thys worcking faith
and agayne all open and ſhyninge by thys fayth. It
is it that is alwayes ſene of God, and is neuer deny-
ed in all ſignes and meruels & in al holy reuiuinges
of God. For to be healed of all ſyckeneſſes and death
we nede principally thys lyuely and worckyng fayth
whych is the moſt beloued grace of God. The womā
hadde none other thynge to be healed of her bloudy
flixe. The prince of the ſynagoge hadde none other
thynge for to haue hys doughter reyſed from death
to lyffe. For to be inheritour vnto the kyngdome of
heauen is required this fayth that I now ſpeake of,
as firſt & chiefe foūdatiō of all together. What wolde
you that I ſhulde ſaye vnto you? There is nothyng
impoſſible vnto fayth. Wherfore then lette vs praye
vnto oure Lorde Ieſu Chriſte whyche is auctour of
fayth that he maye giue vs this fayeth: to thintent þ
we maye praye laude and glorifie hym ſo as he wold
be prayed, & that he wol not denye or hyde any thing
vnto them whych ſo do praye hym in fayeth but that
he woll enflambe them from daye to daye, for to luoe
feare honoure and ſerue hym more and more, and to
praye hym the more feruentlye vnto the glorie of the
celeſtiall

celeſtiall father whyche giueth vs all in hym and by hym in thys worlde and in the other by glorie eternally. Amen.

The epiſtle on the.xxv.ſonday after Trinitie ſonday which is the nexte ſondaie before Aduent ſonday. Ieremias.xxxiij.

Thargument.

☞ The prophecye of Hieremye concerninge the raygne of Chriſte.

BRetherne, beholde the tyme commeth ſayeth the lorde, that I wyll rayſe vp the ryghteous braunche of Dauid, whych ſhall beare rule, and diſcuſſe maters with wiſdome, and ſhal ſet vp equitie and righteouſnes agayne in the erthe. In hys tyme ſhall Iuda be ſaued, and Iſrael ſhal dwell wythoute feare. And thys is the name that they ſhall call hym, euen the lorde our rightouſneſſe. And therfore beholde, the tyme commeth ſayeth the lorde, that it ſhall nomore be ſayde, the Lorde lyuethe, whyche brought the chyldrene of Iſraell oute of the lande of Egypte. But the lorde lyueth, whyche broughte forth, and led the ſede of the houſe of Iſrael, out of the northlande, and frome all countreyes where I had ſcatered them, and they ſhal dwel in theyr own lande agayne.

THis prophecy of Hieremie (good people) whiche we rede for our epiſtle in the churche thys daye doth ſhew vs that the dayes of ỹ comming of meſſias our Sauiour Jeſu Chriſt be at hande & accõplyſhed. This is ỹ trew braunche which God ſhal rayſe

vp

vp vnto Dauid. And when shal this braunche be take Of a virgyn descendyd from Dauid, He shalbe trewly iust, for he shalbe the iustice of all iust: and he alonly ought of his owne pureues to be conceiued & borne among men without syn. But who shall reyse him vp vnto Dauid: God alone, and no tany man. And therfore he shalbe God, and sonne of God. And wherfore vnto Dauid: Forbicause ỹ god shall reyse him vp and make him to be borne of a virgyn descēdyd of Dauid. He shall reygne kynge. For he shalbe kyng of kynges. It is he which sayeth in ỹ person of kyng Dauid in the seconde psalme. But I am constituted kyng by him ouer Sion his holy moūtayne preachyng his cōmaundement. And he shalbe wyse: not without cause, for he is the wysdome of god. He shall do iustice and iudgement in earth, for he shall condemne synne and the prynce of synne; and shall iustifie by him selfe which is the sacrifice, the redēption and iustice of poze synners. And by this father: he shall iustifie the synners. In those dayes, Juda, ỹ is to saye, those that shall confesse in faith, shalbe saued: and Israell that is for to saye those that shall knowledge there streugthe to come from God, shall liue in greate suertie and trust. Judas signifieth cōfessyng, laudinge and thankyng, and Israel strong in God. And the name of messias shall be thys, The Lorde God which is the greate name of God. Wher by Hieremie in spirite giueth to vnderstande that he shall be the greate God; hys name also shalbe oure iuste. Ouers: forbycause that he shall be made man for vs: and in such wyse iust, that he shall iustifie vs al that shal beleue in him, as in God and man & ther- Psal. ij.

foꝛe he ſhalbe ours, and his iuſtice ours, and foꝛ this he ſhuld come. Foꝛ (as Eſaie ſayeth) the lytle is bozne vnto vs, and the ſonne is gyuē vnto vs, and foꝛ this cauſe in the tyme of Meſſias one ſhall not affyꝛme any moꝛe in ſaieng. The loꝛd liueth which hath dꝛawen the chyldꝛen of Iſrael out from the lande of Egypte. But it ſhalbe affyꝛmed in one hole witnes. The loꝛde god lyueth that hath dꝛawen out the ſede of the chyldꝛen of Iſrael from ỹ lande of the Noꝛth, and from all other places where they were caſt. The loꝛde god is the Meſſias: of whome Hereme ſayde, the dayes of his cōmyng is at hāde. The which whē he ſhulde be comen ſhulde renewe al thinges, al ſhadowes and all figures ſhulde ceaſe, and then ſhulde truthe reygne, none ſhulde affyꝛme moꝛe accoꝛdyng to the olde lawe in fygure but accoꝛding to the newe in truthe. The chyldꝛē of Iſrael were deliuered from the lande of Egypte and Pharon in fygure: But in the tyme of Meſſias the ſede and chyldꝛē of true Iſrael which ſhalbe ſede and chyldꝛen of faythe, ſhalbe delyuered in all places where they were caſte beſoꝛe by god as enemies of the lande, from the regyon and puiſſaunce of the greate Aquilon, from whence dependeth all euyll, which is the croked ſerpent the diuell of hell the pꝛynce of darkeneſſe. And they that ſhal inhabite in their lande of lyuinge people by the Meſſias which is our loꝛde Jeſu Chꝛiſt. Stꝛiue we then my bꝛethꝛen, with all our ſtrength, to be of the ſede of fayth of the trewe Iſrael whiche is the oncly ſtronge, in our loꝛde Jeſu Chꝛiſt, that hath vainquiſhed the greate Aquilon: which hath dꝛawen vs out from the puiſſance and tyꝛānye of the ſame, from all

places

places, from all nations. And then he ſhall leade vs with hym into the lande of the lyuyng men eternally And we muſte be all wel aſſured of this: for this ſayeth the lorde god almyghty. Unto whom be glory honour and myght eternally. AMEN.

The Goſpell on the .xxv. ſondaye after Trinitie ſondaye which is the nexte ſonday before Aduent ſonday. the. vi. cha. of Ihon.

The argument.

Our lorde feadeth fyue thouſande men with v. barley loues and two fyſhes.

When Ieſus then lyfte vp hys eyes, and ſawe a great company come vnto him, he ſayth vnto Philip: whence ſhal we bye bread, that theſe may eate? Thys he ſayde to proue him: for he hym ſelfe knew what he wolde do. Philip anſwered him, two hundred peny worth of bread are not ſufficient for them, that euery man maye take a lytle. One of hys diſciples (Andrew, Symon Peters brother) ſaith vnto hym: There is a lad here whiche hath fyue barlye loues and two fyſhes: but what are they among ſo many? And Ieſus ſayd. Make the people ſyt downe There was moch graſſe in the place. So the men ſat downe in nombre, about fyue thouſand. And Ieſus toke the bread: And when he had geuen thankes, he gaue to the diſciples, and the diſciples to them that were ſet down: And likewyſe of the fyſhes as much as they wold. When they had eatē ynough, he ſayth vnto his diſciples: gather vp the brokē meate which

remay-

remayneth: that nothynge be loſt. And they gathered it together, and fylled twelue baſkettes wyth the brokē meate of the fyue barly loues: which broken meate remayned to them that had eaten. Then thoſe men (when they had ſene the myracle that Ieſus dyd) ſaid, thys is of a trueth the ſame Prophete that ſhulde come into the worlde.

THe royal prophete Dauid (welbeloued audiēce) knowing that the fedyng and meate as well of the body as of the ſoule is gyuen and diſtributed vnto men by the only goodneſſe and grace of god, howbeit more diligently neuertheleſſe that of the ſoule, then that of the body: he maketh this requeſt vnto god. Lorde I haue had my refuge to the, teach me to do thy wyll. And in another place he ſayth. The lorde god doth norſhe me, and I ſhall lacke nothyng, he hath ſet me in the place of the fedyng, whiche is the place of the fedyng of god, my frendes. Trewly it is the holy ſcripture, in whiche is declared vnto vs the wyll of this greate lorde, and with the whiche euery chriſten ſoule is ſpiritually and ghoſtely fed, reueled and nourſhed. And this is it whiche at this daye is repreſented vnto vs, by ſaynt Iohn in his. vj. chap. where as he ſayeth, that whē Ieſus had lyfte vp his eyes, and ſawe that ſo greate a multitude was come vnto him, he ſayde vnto his diſciple ſaynt Philippe, wherwith ſhall we bye breade, that theſe folkes here may eate. He ſpake not this that he knewe not perfetly, what he wolde do: but he proued his fayth (for it is he as ſayeth Dauid, that gyueth meate to beaſtes, and vnto ſmale rauens that call to him) and for

to

o confyrme it, and to giue knowledge vnto him and vnto the other that he was god. Take we then doctryne of this place my frendys that our Lorde Jesu Chryst is only gouernour of al thinges what so euer they be, not only as towchinge the bodye, but principally as towching ꝑ soule. And let vs not be as Philip and Andrew, which not hauing yet stedfast fayth beleued not ꝑ he which by his only worde had made and created all the worlde, myghte lykewyse by hys worde create and gyue norysshynge by fyue loues & two fyshes vnto so great a multitude. But what signifieth vnto vs the fyue loues and the two fyshes? Suerly my frendes the fyue loues the whiche as S. Johñ sayeth were of barly, represent vnto vs (as S. Austine and other holy expositours thynke) the fyue bokes of Moyses. For as barley outwarde hathe a huske very prickynge: euen so haue ꝑ bokes of Moyses, for as touchyng the lawe whiche they conteyne, they be merueilous rough and rygorous, but if they be spiritually vnderstandyd (which can not be without faythe) they gyue norysshyng vnto the soule. For as sayeth the prophete Abacuc. The rightwyse man shall lyue by fayth. And the two fyshes may sygnify the olde and newe testamẽt. The newe testament as touchyng the euangelicall & apostolicall wrytinges wherin the chrysten mans faythe is lyuely described. The olde as touchyng the other bokes and prophecies. For euẽ as the fyshes can not lyue without water, so lykewyse without faythe, none hathe bene, is, nor shalbe saued. These fyue loues therfore and two fyshes spiritually vnderstanded haue bene distributed vnto al chrysten people. And if ye aske by whom-

Austine

Abac.ij.

Surely it is to be anſwered by the apoſtles & they which be ſent from god. For this cauſe (my frendes) take ye the refection and fode of the ſoule in the fyue loues, and two fyſches ſpiritually vnderſtanded: that is to ſay in the holy ſcriptures, and in fayth. And vnderſtande that ỹ worldly doctrines can nat nouriſhe your ſoules, but rather flee thē, for our lorde ſayeth, that for nought we honour him in kepyng the doctrine of men namely if it be not grounded of gods worde but rather made to ouerwheline ſubuerte and darken the ſame. Let vs then deſyre with inſtant and feruent peticions this heauenly fode of almyghty God and he wyll without doute gyue it vs aboundantly.

To whom be all honour glory prayſe & thankes for euer and euer. Amen.

Finis.

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